

# IMPROVEMENT ERA.

Organ of Young Men's Mutual Improvement Associations.

PUBLISHED BY THE GENERAL BOARD.

JOSEPH F. SMITH, }  
EDW. H. ANDERSON, } Editors.

HEBER J. GRANT, }  
THOS. HULL, } Business  
Managers.

Entered at the Post Office, Salt Lake City, Utah, as Second Class Matter.

JANUARY, 1903.

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# IMPROVEMENT ERA.

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VOL. VI.

JANUARY, 1903.

No. 3

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## THE "MORMON" DOCTRINE OF DEITY.

A REJOINDER TO REV. C. VAN DER DONCKT'S "REPLY"  
TO ELDER ROBERTS' DISCUSSION ON THE  
ABOVE SUBJECT.

BY B. H. ROBERTS.

II.—MR. VAN DER DONCKT'S "PHILOSOPHICAL PROOFS" OF THE  
FORM AND NATURE OF GOD.

Mr. Van Der Donckt, at the beginning of his argument under his "philosophical proofs of God's simplicity or spirituality," again exhibits the fact that he misapprehends the doctrines of the Latter-day Saints. He says: "The Latter-day Saints believe that God created the souls of men long before their conception." That is not the belief of the Latter-day Saints; and his misapprehension of what their doctrine is relative to man and God leads the gentleman to make statements, and indulge in lines of argumentation, he would not have followed had he apprehended aright the teachings of the Church of Jesus Christ of Latter-day Saints. Since his philosophical argument has proceeded from a wrong basis, it becomes necessary to state what the "Mormon" doctrine is relative to the subject in hand, and then consider so much of his argument as may apply to the facts.

Latter-day Saints believe that the "soul of man" consists of both his spirit and his body united. "The spirit and the body is the soul of man; and the resurrection from the dead is the redemption of the soul." (Doc. & Cov. sec. lxxxviii: 15, 16). This, I am aware, is not the usually accepted sense of the word "soul;" for it generally stands for what is regarded as the incorporeal nature of man, or the principle of mental and spiritual life of him. It is used variously in the scriptures. In one place, the Savior uses it in contrast with the body: "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matt. x: 28). But the word as used in the passage above quoted from the Doctrine and Covenants also has warrant of scriptural authority: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Here body and "breath of life," the spirit, constitute the soul of man.

Of course, Mr. Van Der Donckt uses the phrase "souls of men" as we perhaps would use the phrase "spirits of men," and evidently makes reference to our doctrine of the pre-existence of spirits, that is, the doctrine of the actual existence of the spirits of men long ages before they tabernacled in the flesh, when he says: "The Latter-day Saints believe that God creates the souls of men long before their conception." But again explanation is necessary, as that statement does not quite meet our belief. Our doctrine is that "Intelligences are begotten spirits;" which spirits are in form like men, and are really substance, that is, matter, but of a more subtle and finer nature than the matter composing man's tabernacle of flesh and bone. Christians believe that "the Word," that is, Jesus Christ, was in the beginning with God; and not only that "the Word" was with God, but also that "the Word was God." (John i: 1, 2.) Latter-day Saints not only believe Jesus was in the beginning with God, but it is their doctrine that man was "also in the beginning with the Father, that which is spirit." (Doc. & Cov. sec. xciii: 23). And again: "Man was also in the beginning with God. Intelligence, or the light of truth, *was not created or made, neither indeed can be.*  
 \* \* \* \* \* Every man whose spirit receiveth not the light

is under condemnation, *for man is spirit*. The elements are eternal, and spirit and element, inseparably connected, receive a fullness of joy; and when separated, man cannot receive a fullness of joy. The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples." (Doc. & Cov. sec. xciii: 29, 32-35). The point to be observed is that intelligences—whence the spirits of men—are *not* created or made, nor indeed can they be, for they are eternal—eternal as God the Father, and God the Son are. "The mind of man—the immortal spirit—where did it come from?" asks the Prophet Joseph Smith, in a discourse delivered at Nauvoo;\* and then answers:

All learned men, and doctors of divinity, say that God created it in the beginning; but it is not so; the very idea lessens man in my estimation. I do not believe the doctrine. I know better. Hear it, all ye ends of the world, for God has told me so. If you don't believe me, it will not make the truth without effect. \* \* \* \* We say that God himself is a self-existent being. Who told you so? It is correct enough, but who told you that man did not exist in like manner upon the same principles? God made a tabernacle and put his [man's] spirit into it, and it became a living soul. How does it read in Hebrew? It does not say in Hebrew that God created the spirit [of man. It says, "God made man out of earth and put in him Adam's spirit, and so became a living body. The mind or the intelligence which man possesses is co-eternal with God himself. \* \* \* \* I am dwelling on the immortality of the spirit of man. Is it logical to say that the intelligence of spirits is immortal, and yet that it had a beginning? The intelligence of spirits had no beginning, neither will it have an end. That is good logic. That which has a beginning may have an end. There never was a time when there were not spirits, for they are co-eternal with our Father in heaven. I want to reason more on the spirit of man; for I am dwelling on the body and spirit of man—on the subject of the dead. I take my ring from my finger and liken it unto the mind of man—the immortal part, because it has no beginning. Suppose you cut it in two; then it has a beginning and an end; but join it again, and it continues one eternal round. So with the spirit of man. As the Lord liveth, if it has a beginning it will have an end. All the fools and learned and wise men from the beginning of creation, who say

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\* April 7th, 1844, *Mill. Star*, vol. xxiii: p. 245, *et seq.*

that the spirit of man had a beginning, prove that it must have an end; and if that doctrine is true, then the doctrine of annihilation would be true. But if I am right, I might with boldness proclaim from the house tops that God never had the power to create the spirit of man at all. God himself could not create himself. Intelligence is eternal, and exists upon a self-existent principle. It is a spirit from age to age, and there is no creation about it. \* \* \* \* The spirit of man is not a created being; it existed from eternity, and will exist to eternity. Anything created cannot be eternal; and earth, water, etc., had their existence in an elementary state, from eternity.

Mr. Van Der Donckt will recognize quite a difference between the doctrine here stated as to the spirits of men, and the one he states for us when he says, "Latter-day Saints believe that God creates the souls of men long before their conception." There is that in man, according to our doctrine, which is not created at all; there is in him an "ego"—a "spirit" uncreated, never made, a self-existent entity, eternal as God himself; and of the same substance or essence with him, and, indeed, part of him, when God is conceived of in the generic sense.

With the doctrine of "Mormonism" relative to man and God thus stated, the question is, what part of Mr. Van Der Donckt's philosophical argument touches it.

Mr. Van Der Donckt, it must be remembered, bases his philosophical argument upon the absolute "simplicity or spirituality" of God. "I Am Who Am," is the definition of God about which centers all his arguments. God is "the Necessary Being," is his contention; infinite, illimitable; not limited by his own essence, by another, or by himself. From which I understand him to mean, after the philosophers of his school, that God, the very essence of Him, is pure being—"Actual being or existence" are his own words. (ERA Vol. V, p. 766).

This his premise; and the part of his argument which affects our doctrine is the following:

If God were an aggregation of parts, these parts would be either necessary beings or contingent (that do not necessarily exist), or some would be necessary and some contingent. None of these suppositions are tenable, therefore God is not an aggregate of parts. \* \* \* \* If the parts of God were necessary beings, there would be several inde-

pendent beings, which the infinity of God precludes. God would not be infinite, if there were even one other being independent of him, as his power, etc., would not reach that being.

The infinite being is most simple, or not compound. Were he compound, his parts would be either all finite, or all infinite, or one infinite and the others finite. None of these suppositions are possible, therefore he is not compound.

Several finite things cannot produce an infinite or an illimitable, as there would always be a first and last.

Many infinite beings are inconceivable; for, if there were several, they would have to differ from each other by some perfection. Now, from the moment one would have a perfection the other one lacks, the latter would not be infinite. Therefore, God cannot be a compound of infinite parts.

If one is infinite, nothing can be added to it. Finite parts could not belong to the infinite essence, else they would communicate their limitations to God.

Therefore, the infinite Being is not composite, but simple or spiritual. Therefore He is not, nor ever was, a man, who is a composite being.

*Of Mr. Van Der Donckt's Premise.*

I have to do first of all with Mr. Van Der Donckt's premise—"the simplicity or spirituality" of God.

So far as it is possible to make language do it, the gentleman's philosophy teaches that God is "pure being." "most [therefore absolutely] simple—not compound." He is not only infinite then, but infinity. It follows that he is without quality, other than being—mere existence—"I Am Who Am;" without attributes; not susceptible of division or of relation; for if he possessed quality or attribute, or was susceptible of division, or of relation, his absolute simplicity—that tremulously precarious thing on which, according to Mr. V.'s philosophy, his very existence and all his excellence depends—would be destroyed. It was doubtless these considerations that led the Church of England—which, by the way, is at one with the Roman Catholic Church in the doctrine of God—to say of the "one true and living God," that he is *without body, parts or passions*.\* With which also the Westminster Confession of Faith agrees, by saying: "There is but one only living and true

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\* Bk. Com. Prayer, Articles of Religion, Art. I.

God, who is infinite in being and perfection, a most pure spirit, invisible, *without body, parts or passions*, immutable, immense, eternal, incomprehensible," etc.\*

The German school of philosophy of the eighteenth and nineteenth centuries, which ends in inevitable agnosticism, went but one step further than these creeds; a step made inevitable by the creeds themselves. The creeds postulate God as "pure being"—"existence," the one who "could not *not* exist," Mr. V.'s interpretation of "I Am Who Am." But "existence," says Fichte, "implies origin," and "God is beyond origin"—i. e. beyond "being," "existence." Schelling reached substantially the same conclusion when, by a pathway but little divergent from that followed by Fichte, he was led to regard God as neither "real or ideal;" "neither thought nor being." While Hegel, by similar subtleties, established the identity of "Being and Non-Being." This German philosophy, which but extends that of the orthodox creeds to its legitimate conclusion, leaves us with the paradox on our hands of regarding God at once as the most real existence and as the most absolute non-existence. The conclusions from the premise are just; and Mr. V.'s "most simple," "infinite being," He who is "pure existence itself," evanishes amid the metaphysical subtleties of the learned Germans.

Let us examine the effect of this Deity-destroying postulate in England. Mr. Van Der Donckt's "Infinite Being," "most simple or not compound," is identical with the "absolute," the "unconditioned," the "first cause," hence the "uncaused." These terms, it is well known, Mr. Herbert Spencer seized upon, in his volume on "First Principles," and ran them down to logical absurdity, showing them to be "unthinkable," and that ultimate religious ideas (arising from the postulates of orthodox creeds) lead to the "Unknown!" In reaching this conclusion, he was wonderfully helped by Henry L. Mansel, some time Dean of St. Paul's, who in his celebrated Bampton Lectures arrives at substantially the same conclusion—with an exception to be noted later.† Indeed, so nearly at one are the churchman and the philosopher, in their methods of thought, in their deductions, that the latter reaches his conclusions

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\* Westminster Confession, Art. II. Sec. I.

† Page 170, first paragraph.

from the data and reasoning of the former, whom he quotes with approval and at great length. I select from these writers a few typical passages tending to show the absurdity of God's "simplicity," or "spirituality," as held by Mr. Van Der Donckt, reminding the reader that Mr. V.'s "Infinite Being," "most simple, or not compound," is identical with the "absolute," "unconditioned," the "first cause," the "uncaused" of both Mr. Mansel and Mr. Spencer.

Mr. Spencer, after showing that the First Cause cannot be finite, nor dependent, reaches the conclusion that it must be infinite and independent; and then proceeds:

But to think of the First Cause as totally independent is to think of it as that which existed in the absence of all other existence; seeing that if the presence of any other existence is necessary, it must be partially dependent on that other existence, and so cannot be the First Cause. Not only, however, must the First Cause be a form of being which has no necessary relation to any other form of being, but it can have no necessary relation within itself. There can be nothing in it which determines change, and yet nothing which prevents change. For if it contains something which imposes such necessities or restraints, this something must be a cause higher than the First Cause, which is absurd. Thus the First Cause must be in every sense perfect, complete, total; including within itself all power, and transcending all law. Or to use the established word, it must be absolute.

Thus far the philosopher; and even Mr. Van Der Donckt, I think, could not complain that he has not stated the "simplicity" of the First Cause most clearly. But at this point, the philosopher, Mr. Spencer, introduces the churchman, Dean Mansel, to abolish the structure of the "First Cause, the "simple" or "spiritual being," or "God," as held by Mr. V. and all orthodox Christians. I quote Mr. Mansel:

But these three conceptions—the Cause, the Absolute, the Infinite, —all equally indispensable, do they not imply contradiction to each other, when viewed in conjunction, as attributes of one and the same Being? A Cause cannot, as such, be absolute: *the Absolute cannot, as such, be a cause*. The cause, as such, exists only in relation to its effect; the effect is an effect of the cause. On the other hand, the conception of the Absolute implies a possible existence out of all relation. We attempt to escape from this apparent contradiction by introducing the

idea of succession in time. The Absolute exists first by itself, and afterwards becomes a cause. But here we are checked by the third conception, that of the infinite. How can the infinite become that which it was not from the first? If Causation is a possible mode of existence, that which exists without causing is not infinite; that which becomes a cause has passed beyond its former limits. \* \* \*

Supposing the Absolute to be a cause, it will follow that it operates by means of free will and consciousness. For a necessary cause cannot be conceived as absolute and infinite. If necessitated by something beyond itself, it is thereby limited by a superior power; and if necessitated by itself, it has in its own nature a necessary relation to its effect. The act of causation must therefore be voluntary, and volition is only possible in a conscious being. But consciousness again is only conceivable as a relation. There must be a conscious subject and an object of which he is conscious. The subject is a subject to the object; the object is an object to the subject; and neither can exist by itself as the absolute. This difficulty, again, may be for the moment evaded, by distinguishing between the absolute as related to another and the absolute as related to itself. The absolute, it may be said, may possibly be conscious, provided it is only conscious of itself. But this alternative is, in ultimate analysis, no less self-destructive than the other. For the object of consciousness, whether a mode of the subject's existence or not, is either created in and by the act of consciousness, or has an existence independent of it. In the former case, the object depends upon the subject, and the subject alone is the true absolute. In the latter case, the subject depends upon the object, and the object alone is the true absolute. Or, if we attempt a third hypothesis, and maintain that each exists independently of the other, we have no absolute at all, but only a pair of relatives; for co-existence, whether in consciousness or not, is itself a relation.

The corollary from this reasoning is obvious. Not only is the absolute, as conceived, incapable of a necessary relation to anything else; but it is also incapable of containing, by the constitution of its own nature, an essential relation within itself; as a whole, for instance, composed of parts, or as a substance consisting of attributes, or as a conscious subject in antithesis to an object. For if there is in the absolute any principle of unity, distinct from the mere accumulation of parts or attributes, this principle alone is the true absolute. If, on the other hand, there is no such principle, then there is no absolute at all, but only a plurality of relatives. The almost unanimous voice of philosophy, in pronouncing that the absolute is both one and simple, must be accepted as the voice

of reason also, as far as reason has any voice in the matter. But this absolute unity, as indifferent and containing no attributes, can neither be distinguished from the multiplicity of finite beings by any characteristic feature, nor be identified with them in their multiplicity. Thus we are landed in an inextricable dilemma. The absolute cannot be conceived as conscious, neither can it be conceived as unconscious: it cannot be conceived as complex, neither can it be conceived as simple; it cannot be conceived by difference, neither can it be conceived by the absence of difference: it cannot be identified with the universe, neither can it be distinguished from it. The One and the Many, regarded as the beginning of existence, are thus alike incomprehensible. \* \* \*

Let us, however, suppose for an instance that these difficulties are surmounted, and the existence of the Absolute securely established on the testimony of reason. Still we have not succeeded in reconciling this idea with that of a Cause: we have done nothing towards explaining how the absolute can give rise to the relative,—the infinite to the finite. If the condition of causal activity is a higher state than that of quiescence, the Absolute, whether acting voluntarily or involuntarily, has passed from a condition of comparative imperfection to one of comparative perfection; and, therefore, was not originally perfect. If the state of activity is an inferior state to that of quiescence, the Absolute, in becoming a cause, has lost its original perfection. There remains only the supposition that the two states are equal, and the act of creation one of complete indifference. But this supposition annihilates the unity of the absolute, or it annihilates itself. If the act of creation is real; and yet indifferent, we must admit the possibility of two conceptions of the absolute, the one as productive, the other as non-productive. If the act is not real, the supposition itself vanishes. \* \* \*

Again, how can the relative be conceived as coming into being? If it is a distinct reality from the absolute, it must be conceived as passing from non-existence into existence. But to conceive an object as non-existent is again a self-contradiction; for that which is conceived exists, as an object of thought; in and by that conception. We may abstain from thinking of an object at all; but, if we think of it, we cannot but think of it as existing. It is possible at one time not to think of an object at all, and at another to think of it as already in being; but to think of it in the act of becoming, in the progress from not being into being, is to think that which, in the very thought, annihilates itself. \* \* \*

To sum up briefly this portion of my argument. The conception of the absolute and the infinite, from whatever side we view it, ap-

pears encompassed with contradictions. There is a contradiction in supposing such an object to exist, whether alone or in conjunction with others; and there is a contradiction in supposing it not to exist. There is a contradiction in conceiving it as one; and there is a contradiction in conceiving it as many. There is a contradiction in conceiving it as personal; and there is a contradiction in conceiving it as impersonal. It cannot, without contradiction, be represented as active; nor, without equal contradiction, be represented as inactive. It cannot be conceived as the sum of all existence; nor yet can it be conceived as a part only of that sum.

After thus running to absurdity the prevalent conceptions of the "Infinite," the "Absolute," the "Uncaused," Mr. V.'s "Most simple or not compound" "Being," the churchman does what all orthodox Christians do, he commits a violence against all human understanding and good sense—he arbitrarily declares, in the face of his own inexorable logic and its inevitable deductions, that *"It is our duty to think of God as personal; and it is our duty to believe that he is infinite;"* that is, it is our duty to think of the infinite as at once limited and unlimited; as finite and infinite—"which," to use a phrase dear to Mr. Van Der Donckt, "is absurd," and, therefore, not to be entertained. At this point, the philosopher and the churchman reach the parting of the ways, and this is the exception, in the conclusion of the two, noted a few pages back.\*

Some do indeed allege [says Mr. Spencer] that though the Ultimate Cause of things cannot really be thought of by us as having specified attributes, it is yet incumbent upon us to assert these attributes. Though the forms of our consciousness are such that the Absolute cannot, in any manner or degree, be brought within them, we are nevertheless told that we must represent the Absolute to ourselves under these forms! \* \* \* That this is not the conclusion here adopted, needs hardly be said. If there be any meaning in the foregoing arguments, duty requires us neither to affirm nor deny personality. Our duty is to submit ourselves with all humility to the established limits of our intelligence, and not perversely to rebel against them. Let those who can, believe there is eternal war between our in-

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\* Page 166, last paragraph.

tellectual faculties and our moral obligations. I, for one, admit no such radical vice in the constitution of things\*.

Yet Mr Mansel, in the inconsistent and illogical course he pursues, is not more inconsistent, illogical, and unphilosophical than all orthodox Christians. The postulates of their creeds concerning the nature of God leads them to affirm what they call his "Spirituality," "Infinite Being," "Simplicity," etc; and yet, the necessities of their faith in revelation make it imperative that they regard him as existing in some relation to the universe and to man, which destroys his alleged "simplicity." To ascribe to him attributes, is to destroy that simplicity† which orthodox creeds affirm and for which Mr. Van Der Donckt argues. Nor does it help matters when it is said that these attributes are existences—the attitude of Mr. V., for he says: "Every perfection [goodness, mercy, justice, etc.—attributes of God] is some existence, something that *is*." If this be granted, then it follows that God must be the sum of all these existences, therefore a compound, not "Simple." And not only does orthodox belief in revelation compel those who follow it to concede the existence of attributes in God, but personality also. But if God be conceived as personality, his "simplicity" or "spirituality," as held by Mr. V., vanishes, because, when recognized as personality, God is no longer "being"—but *a* being.

Mr. Van Der Donckt himself says: "Something is limited, not because it *is* [i. e. exists]; but because it is *this or that*; for instance, a stone, a plant, a man"—or a person, I suggest. For if God has personality, he is a person, a some-thing, and hence limited, according to Mr. V.'s philosophy; if limited, as he must be when

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\* First Principles, p. 110.

† "The rational conception of God is that *he is*, nothing more. To give him an attribute is to make him a relative God. \* \* \* \* \* We cannot attribute to him any quality, for qualities are inconceivable apart from matter." "*Origin and Development of Religious Beliefs—Christianity*," (S. Baring Gould) p. 112. It was held by well-nigh the whole mediæval school of theologians that God was unknowable because "the absolute simplicity of the divine essence was incompatible with the existence of distinctions therein" (see Art. "Theism," *Ency. Brit.*, and the references there given).

conceived of as *this or that*, as a person, for instance, then of course not infinite being; and thus my friend's doctrine of God's "simplicity", is destroyed the moment he ascribes personality to Deity. Nor does the difficulties of Mr. Van Der Donckt and all orthodox Christians end here. Not only does revelation demand belief in the personality of God, but it demands the belief that in God are *three persons*—the Father, the Son and the Holy Ghost. This further complicates the matter, and removes orthodox Christians still further from the postulate of "simplicity" they affirm of God; for if there are three persons in God, by no intellectual contortions whatsoever can this conception of "three" be harmonized with the orthodox Christian postulate of God's "simplicity." For the Son, if he exists at all, must exist in virtue of some distinction from the Father; so also the Holy Ghost must exist in virtue of some distinction from both the Father and the Son. Each must have something distinct from the other; must be what the other is not, in some particular;\* and if each one has something the other has not, and each lacks something which the other has, how can it be said that each of these persons is God, and each infinite, as he must be in order to be God, under Mr. V.'s doctrine? If the three be conceived as one God—yet each with that about him which distinguishes him from the other—how can God be regarded as "simple," "not compound?" The orthodox creeds of Christendom, moreover, require us to believe that while the Father is a person, the Son a person, and the Holy Ghost a person, yet there are not three persons, but one person. So with each being eternal, and almighty. So with each being God: "The father is God, the Son is God, and the Holy Ghost is God; and yet there are not three Gods, but one God!"† No wonder the whole conception is given up as "incomprehensible." "Their mode of subsistence [i. e. of the three persons] in the one substance," says the

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\* "Distinction is necessarily limitation, for, if one object is to be distinguished from another, it must possess some form of existence which the other has not, or it must not possess some form which the other has." Dean Mansel, "Limits of Religious Thoughts."

† See the creed of St. Athanasius, a copy is published in the *History of the Church*, Vol. I., Introduction, p. 87.<sup>1</sup>

*Commentary on the Confession of Faith, "must ever continue to us a profound mystery, as it transcends all analogy."\** So the Douay Catechism (Catholic) ch. i:

Q. In what do faith and law of Christ consist.

A. In two principal *mysteries*, namely, *the Unity and Trinity of God*, and the incarnation and death of our Savior.

"To think that God *is*, as we *think* him to be, is blasphemy," is the lofty assertion behind which some of the orthodox hide when hard pressed with the inconsistency of their creed; and if I mistake not, "A God understood is a God dethroned." has long been an aphorism of the Church in which Mr. Van Der Donckt is a priest.

But what is the sum of my argument thus far on Mr. Van Der Donckt's premise of God's absolute "simplicity" or "spirituality?" Only this: First, his premise is proven to be unphilosophical and untenable, when coupled with his creed, which ascribes qualities, attributes and personality to God. Either the gentleman must cease to think of God as "infinite being," "most simple," "not compound," or he must surrender the God of his creed, who is represented by it to be three persons in one substance; and, moreover, persons possessed of attributes and qualities which bring God into relations with men and the universe, a mode of being which destroys "simplicity." Either one or the other of these beliefs must be given up; they cannot consistently be held simultaneously, as they destroy each other. If Mr. V. holds to the God of his creed, what becomes of all his "philosophy?" If he holds to his "philosophy," what becomes of the God of his creed? Second, as affecting this discussion, the matter at this point stands thus: Since the gentleman's premise of God's absolute simplicity is proven to be illogical and unphilosophical, it affords no sound basis of argument against the Latter-day Saints' views of Deity, wherein they hold him to be something different from absolute "being," more than a mere, and, I may say, bare and barren "existence," a metaphysical abstraction. Mr. V.'s premise of absolute simplicity affords no consistent basis of argument against our view that God is a person in the sense of being an individual,

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\* This Commentary is by Rev. A. A. Hodges, D. D., LL. D. p. 58.

in form like man, and possessed of attributes which bring him within the nearest and dearest relation to men that it is possible to conceive.

*Of the Doctrine of God's "Simplicity," Being of Pagan Rather than of Christian Origin.*

The next step in my argument is to prove that this doctrine of God being "most simple," "not compound," "pure being"—without body, [i. e.—not material] parts or passions—hence, without attributes, is not a doctrine of the Christian scriptures, but comes from the old Pagan philosophies.

Clearly the data for this doctrine of God's absolute "simplicity" did not come from the Old Testament, for that teaches the plainest anthropomorphic ideas respecting God. It ascribes to him a human form, and many qualities and attributes possessed by man, which, in the minds of philosophers of Mr. V.'s school, limit him who must be, to their thinking, without any limit whatsoever; and ascribes relations to him who must not be relative but absolute. The data for the doctrine of God's absolute "simplicity" does not come from the New Testament, for the writers of that volume of scriptures accept the doctrine of the Old Testament respecting God, and even emphasize its anthropomorphic ideas, by representing that the man Christ Jesus was in the "express image" of God, the Father's, person. Hence Mr. Van Der Donckt's doctrine of God's "simplicity" cannot claim the warrant of New Testament authority.

Plato, in his *Timaeus*, (Jowett's translation, p. 530,) incidentally referring to God, in connection with the creation of the universe, says:

We say indeed that "he was," "he is," "he will be;" but the truth is that "*he is*" alone truly expresses him, and that "was" and "will be" are only to be spoken of generation in time.

Here, then, is Mr. V.'s "pure being," "most simple," "not compound." Again:

We must acknowledge that there is one kind of being which is always the same, uncreated and indestructible, never receiving anything into itself from without, nor itself giving out to any other, but invisible and imperceptible by any sense, and of which the sight is granted to intelligence only. (Ibid. p. 454.)

Here Mr. V. may find his God, "who cannot change with regard to his existence, nor with regard to his mode of existence." Also his God who can only be seen with the "soul's intellectual perception, elevated by a supernatural influx from God." To the same effect, also, Justin Martyr (second Christian century) generalizes and accepts as doctrine what may be gathered from the sixth book of Plato's "Republic," with reference to God. To the Jew, Trypho, Justin remarks:

The Deity, father, is not to be viewed by the organs of sight, like other creatures, but he is to be comprehended by the mind alone, as Plato declares, and I believe him. \* \* \* \* Plato tells us that the eye of the mind is of such a nature, and was given us to such an end, as to enable us to see with it by itself, when pure, that *Being* who is the source of whatever is an object of the mind itself, *who has neither color, nor shape, nor size, nor anything which the eye can see*, but who is above all essence, who is ineffable, and undefinable, who is alone beautiful and good, and who is at once implanted into those souls who are naturally well born, through their relationship to and desire of seeing him.

Athanasius (third Christian century) quotes the same definition (Contra Gentes, ch. ii), almost *verbatim*. Turning again to the *Timaeus* of Plato, this question is asked:

What is that which always is and has no becoming; and what is that which is always becoming and has never any being? That which is apprehended by reflection and reason [God] always is; and is the same; that on the other hand which is conceived by opinion, with the help of sensation without reason [the material universe], is in a process of becoming and perishing but never really is. \* \* \* Was the world [universe] always in existence and without beginning? or created and having a beginning? Created, I reply.

In this, the orthodox Christians and Mr. V. may find their God of pure "being," that never is "becoming," but always is; also the creation of the universe out of nothing. The space allowed this paper, in the ERA, does not permit a full exposition of the fact that orthodox Christian views of God are Pagan rather than Christian. Did space permit, it would not be difficult to prove that, in method of thought no less than in conclusions, the most influential of the Christian fathers on these subjects followed the Greek philosophers

rather than the writers of the New Testament.\* But it is hoped that enough is said here to establish the fact that the conception of God as "pure being," "immaterial," "without form," "or parts or passions," as held by orthodox Christianity, has its origin in Pagan philosophy, not in Jewish nor Christian revelation.

*Cf Jesus Christ Being Both Premise and Argument Against Mr. Van Der Donckt's "Philosophical Argument."*

And now as to the whole question of God being "existence," "pure being," "most simple," "not compound;" also his "immutability," as set forth in Mr. Van Der Donckt's "philosophical argument" What of it? This of it: Whatever "simplicity," "immutability," or other quality that is ascribed to God, *must be in harmony with what Jesus Christ is*. I meet Mr. V.'s "philosophical argument" as I met his scriptural argument. I appeal to the being and nature

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\*Especially compare Plato's methods of arising from the conception of the finite and variable, to the infinite and unchangeable; from the relatively beautiful and good, to the absolutely beautiful and good, in the sixth and seventh books of the "Republic," with St. Augustine's manner of arriving at the conception of "*That which is*"—God.—*Confessions St. Augustine*, book seven.

It is conceded by Christian writers that the Christian doctrine of God is not expressed in New Testament terms, but in the terms of Greek and Roman metaphysics, as witness the following from the very able article in the *Encyclopedia Britannica* on Theism, by the Rev. Dr. Flint, Professor of Divinity, University of Edinburgh: "The proposition constitutive of the dogma of the Trinity—the propositions in the symbols of Nice, Constantinople and Toledo, relative to the immanent distinctions and relations in the God-head—were not drawn directly from the New Testament, and could not be expressed in New Testament terms *They were the product of reason speculating on a revelation to faith*—the New Testament representation of God as a Father, a Redeemer and a Sanctifier—with a view to conserve and vindicate, explain and comprehend it. They were only formed through centuries of effort, *only elaborated by the aid of the conceptions, and formulated in the terms of Greek and Roman metaphysics.*" The same authority says: "The massive defense of theism, erected by the Cambridge school of philosophy, against atheism, fatalism, and the denial of moral distinctions, was avowedly built on a Platonic foundation.

of Jesus Christ, as a refutation of his philosophical conclusions. Is Jesus Christ God? "Yes," must be my friend's answer. Very well, this is my premise. Jesus is God in his own right and person, and he is a revelation of what God the Father is. He is not only a revelation of the *being* of God, but of the *kind* of being God is. And now I test Mr. V.'s argument by the revelation of what God is, as revealed in the person and nature of the Son of God. While I am doing so, let it be remembered that Jesus is now and will ever be what he was at the time of his glorious ascension from the midst of his disciples on Mount Olivet—God, possessed of all power in heaven and in earth, a glorious personage of flesh and bone and spirit. And now, is Jesus Christ without form? No; he is in form like man. Is Jesus Christ illimitable? Not as to his glorious body; that has limitations, dimensions, proportions. Is Jesus Christ without parts? Not as to his person; his body is made up of limbs, trunk, head; and parenthetically I may remark, a whole without parts is inconceivable. Then it follows that God's "infinity," so far as it is spoken of in scripture, does not refer to his person, but evidently to the attributes of his mind—to his intelligence, wisdom, power, patience, mercy, and whatsoever other qualities of mind or spirit he may possess. If it is argued that it is illogical and unphilosophical to regard God in his person as finite, but infinite in faculties, that is, finite in one respect and infinite in another, my answer is that it is a conception of God made necessary by what the divine wisdom has revealed concerning himself, and it is becoming in man to accept with humility what God has been pleased to reveal concerning his own nature, being assured that in God's infinite knowledge he knows himself, and that which he reveals concerning himself is to be trusted far beyond man's philosophical conception of him.

But to resume our inquiry: Is Jesus Christ immutable, unchangeable? Is he Plato's "that which always is and has no becoming"? or Mr. Van Der Donckt's "necessary being \* \* \* that cannot change with regard to his existence, nor can he change with regard to his *mode* of existence," and therefore could never be anything other than he was from eternity? It is inconceivable how any being can be a son and not have a beginning as such. Whatever of eternity may be ascribed to the existence of the Lord Jesus, he

must have had a beginning as a son; that term implies a relation, let it be brought about how it may, and that relation must have had a beginning. While there may never have been a time when Jesus was not in respect of his existence as an Intelligence, there must have been a time when he was not, as "Son." So that he doubtless became "Son," hence changed his relation from not Son to Son; hence changed in his relations, in his mode of existence. We know there was a time when he was not man, that is, not man of flesh and bone made of the materials of this world; and he became man; another change. There was a time when he was mortal man, by which I mean, man subject to death; and he became, and is now, immortal man; another change. There was a time when all power in heaven and in earth was "*given*" to him; (Matt. 28:18.) hence, there must have been a time when he did not possess it; hence another change, a change from the condition of holding *some* power to that of possessing *all* power. These facts attested by Holy Writ are against Mr. V's doctrine of God's "immutability," so far at least as relates to the impossibility of changing his mode of existence. And if Mr. V's doctrine of the "immutability" of God means that God cannot change in his relations, then I put these facts in the career of the Lord Jesus against his argument, and say that not only did Jesus pass through these changes of conditions and relations, but that God the Father could and very likely did pass through similar relations and changes. Else of what significance are the following passages:

The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise. (St. John v: 19.)

The Prophet Joseph Smith quoting the substance of St. John v: 26, also says:

"As the Father hath power in himself, even so hath the Son power"—to do what? Why, what the Father did. The answer is obvious—in a manner, to lay down his body and take it up again. "Jesus, what are you going to do?" "To lay down my body as my Father did, and take it up again." Do you believe it? If you do not believe it, you do not believe the Bible.\*

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\* *Millennial Star*, Vol. 23: p. 247.

It is the accepted doctrine of the orthodox Christian creeds that Jesus Christ, the Son of God, is as the Father is—(Creed of St. Athanasius) that is, of the *same* nature and essence. Very well, then; as God, the Father, begot Jesus, the Son, may not the Son in time also beget a son or sons? Or, after ascribing to the Son the *same* nature and the *same* power as is ascribed to the Father, will our orthodox friends insist upon limiting the Son by denying him productive virtue, and contend that Jesus must endure without the exercise of it? If the existence of the Son was essential to the perfection of God, the Father—and it cannot be thought of in any other light—may it not be, since the Son is of the same nature as the Father, that the fact of fatherhood is necessary to the perfection of the Son? To deny him the power of attaining it would be to limit his power, which may not be done even according to orthodox Christian doctrine. Is it not likely, nay, would it not be so? that the same cause or impulse, or necessity, or what influence or consideration soever it was that led God, the Father, to beget a Son, create a world, and provide for its redemption, would impel the Son, since he is of the same nature as the Father, to do these same things? And where was the beginning of such proceedings? and where will be the end of them?

But now, to resume again our measuring of Mr. V.'s philosophy by Jesus Christ as God.

Is Jesus Christ without passions? No; his deathless love for his friends, so beautifully manifested by word and deed throughout his mortal life, together with his love for mankind, which led him to give his life for the world, as also his explicitly declared hatred of that which is sin and evil, forbid us thinking of him as without passions. As in him dwelt "all the fulness of the Godhead bodily," so in him necessarily are gathered all these qualities, attributes and perfections that go to the making of God. Does possession of these qualities, together with Messiah's mode of existence in the form and person of Jesus Christ, come in conflict with the notion of God's "simplicity," "immutability," and "eternity," as conceived by philosophers? So much the worse, then, for the faulty and merely human conceptions of those qualities, as relating to God. Better mistrust the accuracy of metaphysical reasoning; better throw aside Plato and

his philosophy as untrustworthy, than to be moved ever so slightly from the great truth of revelation that Jesus, the Messiah, is God; and that such as he is, God is, as to essence, attributes, existence, and the mode of existence. Jesus Christ, then, once accepted as God, and the manifestation of God to men, is a complete answer to Mr. Van Der Donckt's philosophical argument for the absolute "simplicity" or "spirituality" or "immutability" of God.

*More of Mr. Van Der Donckt's "Philosophy."*

I must not neglect Mr. Van Der Donckt's "philosophy" that forbids us believing that "several finite things" can "produce an infinite, or an illimitable, as there would always be a first and last." Also his "finite parts could not belong to the infinite essence, else they would communicate their limitations to God." Also, his "many infinite beings are inconceivable; for, if there were several, they would have to differ from each other by some perfection." And his "from the moment one would have a perfection, the other one lacks, the latter would not be infinite. Therefore, God cannot be a compound of infinite parts."

Can any one, can Mr. Van Der Donckt himself, be quite sure of all this? Who knows how the infinite is constituted? When men speak of the infinite, are they not treating of that which is beyond the comprehension of the mind of man, at least in his present state of limited intellectual powers; for whatever may be the heights to which the mind of man may rise, when freed from his present earth-bound conditions, here and now he must recognize his intellectual limitations: for, as in Christ's humiliation (i. e. in his earth-life) his judgment was taken away (Acts viii: 33), that is, his divine, supreme, intellectual and spiritual powers were veiled—so with man, in this same world of trial and limitations. Whatever his power as an eternal Intelligence may have been, or what it may be hereafter, he is now compelled to admit that he sees but as through a glass darkly, and therefore imperfectly. Men, I hold, though they be philosophers, cannot comprehend the infinite, much less say how it is constituted. But let us reflect a little upon the several propositions Mr. V. submits to us:

1—"Several finite beings cannot produce the infinite."

So far as it is possible for the human intellect to conceive the infinite, the material universe is infinite, eternal, without beginning

and without end. It is inconceivable that the universe could have had a beginning, could have been produced from nothing. "All the apparent proofs," remarks Herbert Spencer, "that something can come out of nothing, a wider knowledge has one by one cancelled. The comet that is suddenly discovered in the heavens and nightly waxes larger, is proved not to be a newly created body, but a body that was until lately beyond the range of vision. The cloud which in the course of a few minutes forms in the sky, consists not of substance that has just begun to be, but of substance that previously existed in a more diffused and transparent form. And similarly with a crystal or precipitate in relation to the fluid depositing it." (First Prin., p. 177.) Mr. Spencer holds it "impossible to think of *nothing* becoming *something*," for the reason that "nothing" cannot become an object of consciousness (*Ibid* pp. 161-2.) In like manner, he holds that matter is indestructible, and hence, that the universe cannot be annihilated. "The doctrine that matter is indestructible has become a common-place," he remarks. "The seeming annihilations of matter turn out, on close observation, to be only changes of state. It is found that the evaporated water, though it has become invisible, may be brought by condensations to its original shape." The indestructibility of matter, Mr. Spencer holds to be a datum of consciousness, which he thus illustrates:

Conceive the space before you to be cleared of all bodies save one. Now imagine the remaining one not to be removed from its place, but to lapse into nothing while standing in that place. You fail. The place that was solid you cannot conceive becoming empty, save by the transfer of that which made it solid. \* \* \* However small the bulk to which we conceive a piece of matter reduced, it is impossible to conceive it reduced into nothing. While we can represent to ourselves the parts of the matter as approximated, we cannot represent to ourselves the quantity of matter as made less. To do this would be to imagine some of the constituent parts compressed into nothing; which is no more possible than to imagine compression of the whole into nothing. Our inability to conceive matter becoming non-existent, is immediately consequent on the nature of thought. Thought consists in the establishment of relations. There can be no relation established, and therefore no thought framed, when one of the related terms is absent from

consciousness. Hence, it is impossible to think of something becoming nothing, for the same reason that it is impossible to think of nothing becoming something. (First Prin., p, 181.)

The material universe, then, is eternal, it always existed, and how many changes soever it may pass through, it will never be annihilated. Not one atom can be added to the sum total of its substance, nor one blotted out of existence—it is everywhere existing, and, so far as the mind of man can conceive “infinity,” it is infinite. Yet we know that this whole is made up of a great variety of substances and objects which are finite; and our philosophers, for the most part, hold that matter is divisible into ultimate atoms. Not that such a fact has been demonstrated or is demonstrable; but granted the existence of matter, its existence as an aggregation of such ultimate things as atoms seems to be a necessary truth. I say necessary truth, because the mind of man cannot conceive to the contrary, and hence, science assumes matter to be composed of atoms. But atoms are things—material things; and in the mind must necessarily be thought of as having dimensions—an upper and lower part, also a hither and thither side; or if spherical then a circumference and diameter; in other words, atoms are finite, material things, and in the aggregate constitute the material universe, which, so far as the wit of man can conceive, is infinite; and hence, we may say the infinite universe is composed of finite atoms; or, several finite things—Mr. V.’s philosophy to the contrary notwithstanding—produce the infinite.

2—“*Many infinite beings are inconceivable; for if there were several, they would have to differ from each other by some perfection. Now, the moment one would have a perfection the other one lacks, the latter would not be infinite.*”

That may be true in relation to absolute “infinity.” But we have already seen that God cannot be considered as absolutely infinite, because we are taught by the facts of revelation that absolute infinity cannot hold as to God’s person; as a person, God has limitations, and that which has limitations is not absolutely infinite. If God is conceived of as absolutely infinite, in his substance as in his attributes, then all idea of personality respecting him must be given

up; for personality implies limitations. If the idea of personality in respect of God be retained, then the idea of absolute infinity regarding him must be abandoned. That "infinite" which does not include all things and all qualities is not absolutely infinite. The only persons who consistently hold to the absolute infinity of God are those who identify God with the universe—regarding God and the universe as one and the same. So long as orthodox Christians regard God as distinct from what they call the "material universe," that long they teach but a modified infinity respecting God. They really mean that God is only infinite "*after his kind.*" One of Spinoza's definitions may help us here. He says a thing is *finite* after its kind "*when it can be limited by another thing of the same nature,*" as one body is limited by another (Ethics Def. ii.) Is not a thing *infinite* after its kind, then, when it is *not* limited by anything of the same nature? Is not this the necessary corollary of Spinoza's definition of the "finite after its kind?" and do not those who regard God as distinct from the universe, and at the same time ascribe "infinity" to him, mean only that he is infinite "*after his kind?*" There may be, then, many infinities after their kind; and this view is sustained by the fact that such infinities do exist. Duration or time is infinite after its kind, because not limited by anything of the same nature. Space is infinite after its kind, for the same reason; so, too, is force and matter. If there may be two or four things infinite after their kind, because not limited by anything of the same nature, are many infinities inconceivable? Moreover, when *infinity* is thus understood—and it can be understood when relating to God in no other way—the difficulty raised by the latter part of Mr. V.'s proposition, *viz.*, that, if there were several infinite beings, they would differ from each other by some perfection, and when one would have a perfection that the other lacked, the latter would not be infinite, etc.—disappears; for when beings are infinite after their kind, they are only limited by things of a different nature, and therefore the perfections possessed by those beings of a different nature will constitute no limitation to their infinity.

3—"If one is infinite nothing can be added to it."

This may be true of the absolutely infinite; for that which is absolutely infinite must be the sum total of all existence. To say,

therefore, that something existed in addition to this sum total, and could be added to it, would be illogical. But infinity in this conception cannot be ascribed to God; for we have seen that God is only infinite in faculties and power, not in person, hence not absolutely infinite; therefore, this statement in the gentleman's philosophy can have no bearing on the controversy in which we are engaged.

4—*"Finite parts could not belong to the infinite essence, else they would communicate their limitations to God."*

When the Son of God, Jesus, took on a human body of flesh and bone, was not that which is finite, his body, added to the infinite in Jesus Christ? Did the finite body, taken on by the spirit of Jesus, communicate its limitations to God? And is Jesus now in his resurrected, immortal body of flesh and bones, less "infinite" than before his spirit was united to his body? If one accepts Mr. V.'s doctrine of the absolute infinity of God, then one must believe that Jesus "the Word," who "was in the beginning with God," who "was God,"—was not "made flesh;" that is, did not take on a body of flesh and bone; for the body of Jesus was finite, had, in fact, all the limitations of a man's body, and Mr. V.'s doctrine tells us that *"if one is infinite, nothing can be added to it"*—therefore the "Word," who "was God," could not have been made flesh. If, on the other hand, one accepts the fact, so well attested by holy scriptures, *viz.*, that Jesus, "the Word," "who was God," *was* made flesh, *did* take on a body that was flesh and bones, even though that body was finite, then one must reject the philosophy of Mr V., which says the infinite may not take on finite parts, for the reason that they would communicate their limitations to the infinite, and thus destroy its infinity.

It is not difficult to see that something is wrong with the philosophy of Mr. Van Der Donckt, which thus constantly brings us in conflict with the revelation of God in the scriptures, and especially in the revelation of God in Jesus Christ.

#### *Conclusions.*

In what state do these considerations leave the argument? Mr. Van Der Donckt reaches the conclusion, from the premise that

*several finite things cannot produce the infinite*, that God cannot be a compound of finite parts. Yet we have seen that what is called the material universe, so far as it is possible for the mind of man to apprehend infinity, answers to his conception of the infinite; and we know that the universe is made up of finite parts; and that in its last analysis it is but the aggregation of finite atoms.

From the premise that *many infinite beings are inconceivable*, Mr. V. reaches the conclusion that God cannot be a compound of infinite parts. But upon principles of sound reason, we have seen that things are infinite after their kind when not limited by anything of the same nature; and his premise of a number of infinities being inconceivable is destroyed by the actual existence of a number of infinities after their kind, such as duration, space, matter, spirit, and hence the absolute infinite, if existing at all, must be composed of an aggregation of infinities after their kind.

From the premise that *if one is infinite nothing can be added to it*, the gentleman implies the conclusion that God is infinite, and therefore nothing can be added to him. Still, since Jesus was the Word, and the Word was and is God, we have seen that something was added to whatever of infinity there was in God, the Word, *viz.*, what orthodox Christians call his "humanity"—that is, the pre-existent, divine spirit of Jesus took on a tabernacle of flesh—something finite was added to the infinity of God, the Word, and that, let me say, without communicating any limitations to the infinity possessed of God.

On these several premises, Mr. Van Der Donckt bases his general conclusion:—

Therefore, the infinite Being is not composite, but simple or spiritual. Therefore, he is not, nor ever was, a man who is a composite being.

But since the premises themselves have been shown to be utterly untenable, as relating to God, as revealed in the scriptures, and in the person and nature of Jesus Christ, the conclusions are wrong; and the facts established are that while God in mind and faculties is doubtless infinite, in person he is finite; and as his spirit is united to a body, he is composite, not simple; and as Jesus Christ was God manifested in the flesh, the express image of God the

Father's person, the counterpart of his nature, and yet at the same time was a man—it is neither unscriptural nor unphilosophical to hold that God, even the Father, was also a man, and is now a perfected, exalted man.

*(Concluded in February number.)*

## HAIL TO THE PRINCE AND THE PRINCESS!

FOR THE ERA, BY DR. GEO. H. BRIMHALL.

Hail to the prince and the princess,  
 Whose home was a palace above;  
 God called, and they went on a mission,  
 To fill earth with an offspring of love.

The earth was invaded by legions  
 Of merciless soldiers of sin,  
 Defeated in heaven, and banished,  
 But eager, new war to begin.

Brave couple, oh where is their equal,  
 This side of the realm of the Gods?  
 Their valor seems almost immortal—  
 One willing pair facing such odds!

They struggled, were "captured, not conquered;"  
 From home, a Deliverer came.  
 Then, ransomed, they the conflict renewed,  
 And conquered, at last, in His name.

So, hail to the man of fair Eden,  
 Whom Satan could never deceive!  
 And hail to the woman, man's helpmeet,  
 Illustrious Adam and Eve.

They'll stand at the head of earth's races,  
 A God and a Goddess on high,  
 With glory, dominions and powers,  
 While time rolleth endlessly by.

Then pity the arrogant critic,  
 The skeptic that dares to deride  
 The courage of Adam, the hero,  
 Or sneer at his heroine bride.

## PLET: A CHRISTMAS TALE OF THE WASATCH.\*

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BY ALFRED LAMBOURNE, AUTHOR OF "HOLLY AND EASTER LILLIES,"  
"PICTURES OF AN INLAND SEA," ETC.

### PART THREE.

#### I.

#### CHRISTMAS EVE AGAIN.

The huge hollow where stood our cabin had once been, so my observations told me, the head of an ancient glacier. Its track I had traced below the lake by the grooved and polished surface of the granite ledges. No doubt its icy masses had plowed out the steep and narrow canon, and the thick causeway of boulders and debris, about midway in the canon's length, was where its ice-caves and bristling front had last rested in later years as it retreated to its upper lair. Now the hollow is often the scene of tremendous snowslides. Sometimes falling simultaneously from its three sides, they beat with irresistible force the lake waters into a cloud of mist, or sweep them forth in a body out of their deep bed, to pass in floods down the slopes, hissing toward the distant camp. Jo and I had seen them fall thus on one occasion, and it was a majestic sight.

We had thought more than once that, perhaps, our cabin was not in a very safe place—that we may have tempted Providence somewhat. But as our cabin stood on a low ridge, or rather a rock mound, the slides had always heretofore gone on either side of it.

A few more months, however, and then, we thought, we would no longer expose ourselves to the danger.

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Procrastination; that is the miner's bane. Putting off; facing a danger too long; delay in all save in hearkening to the voice of the siren Fortune that leads them on.

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The golden autumnal days were suddenly ended. With shrilly notes November's wind piped loud, rushing through the mountain hollows and heaping up the fallen leaves into mounds of crimson, gold and russet, or driving them fiercely onward into the pale, swollen torrents. Cold, drenching rains descended in the canon below us; but, under the billowy folds of leaden-hued clouds, the mountain tops around our dwelling grew white apace. Day after day, night after night, the snow was wafted down. Swirled by the furious wind from exposed heights into the ravines below, or drifted in vast combs along the winding crests; piled up until the overladen mountains could bear no more, and, poised above us, the avalanche made ready for its awful plunge.

\* \* \* \* \*

We were seated in our cheerless cabin, listening to the blast as it whistled, shrieked and roared. We were prisoners both, by reason of the raging storm. We had been prisoners thus for days, and still the snow was heavily falling, and still the winds were hurling it against the walls of our cabin. We could not have opened the door.

Of all nights in the year, it was a strange one—strange for the event which was to happen. It was the Christmas Eve again. Just a twelvemonth since, Jo had rescued Plet and her father from a dreadful fate.

Jo was seated by the fire with his feet up on the stove top. By the dim light of our miner's lantern, which hung from a beam over the table between us, he was trying to read; or, at least, he appeared to be so doing. I had taken a seat at the foot of my bunk—it was along the east side of the wall, at the north half of it; Jo's bunk was opposite; the stove was at the south end. I was getting noddy, and Jo was silent, not seeming in a mood for talk, and the hour was late.

Suddenly he spoke: "Jim, you should have let me go. I

could have made the camp all right. It seems as though I would stifle here!"

He meant down to Plet's. In the morning, he had prepared to start, but I held him back. It would be madness to let him go, with the storm raging like that, and the snow drifting as it was. Why, it would have been sending him forth to his death.

I dared not try the slopes in such weather; why should I let one whom I loved so well?

We had talked of it during the day—the saving of Plet and her father—but not much, for Jo could do nothing but fret. Why hadn't he started, he said, in spite of me, to the camp.

How sincerely I did afterward wish he had done so! He might, as he said, have reached it all right, and then—why, I should have been free from responsibility.

This is a strange world, is it not? And strange things happen in it. How often the course of a life is changed by a single moment—the balance turned by a grain of sand. We do this trifle or that, go here or there, speak or are silent, and the thing is done. We make or mar a life.

What had I done for Jo?

I was pondering over it, but was almost asleep, leaning against the wall, when he spoke again.

He had not paid much attention to his book, to judge from his words. There was a gap, too, in his thoughts from those he had spoken before.

I was surprised at their tenor.

"I ought to be happy now, don't you think so, Jim?"

That was the question he asked me.

Then, without waiting for an answer, he went on: "It will be so different—to have wealth at one's command, to make those happy whom we love. How I do wish she was alive to share my good fortune, that she might have lived to know something better than those days of want, those days of poverty which we shared together in the big city! It was cruel, cruel that she suffered so. I could now look forward to the cup of my happiness being full if, instead of the memory of her pale, worn face, she could be with us. Oh, what a pleasure, could I but make her cheek as rosy again, and her eyes as bright as I first remember them!"

I knew what he meant. It was of his sister he was speaking. She had died a few years before; a couple before I had met him, and then he had started West.

He always spoke of her, I noticed, when he felt depressed in his spirits.

"She was older than I, Jim," he continued, in the same sad vein, "and had to work for us both, when I was nothing but an urchin. You have heard what needlework is to the girls who have to work for the sweaters—a living death. It killed her with consumption. At least that did, combined with the sorrow of being left an orphan with me to take care of, alone in the great, heedless city."

I said a few words in reply, though he scarcely noticed them, and then he went on with his spoken musings:

"My mother. I can scarcely recall her face; her hair was black, like sister's—my yellow curls came from father. Yet, though mother's face is so vague in my memory now, it seems that I see her dark, sad eyes looking into my face tonight."

Jo, in spite of his happy prospects, was in low spirits, indeed; but then he had been sorely disappointed that day.

He was still sitting there by the stove when I turned into my bunk; the same when I dropped off to sleep.

## II.

### DISASTER.

Crash! crash!! crash!!! a roar in my ears like that of an infuriated lion. Deafening sounds—crackings, snappings, grindings, hissings of sliding snow. Sudden and bitter cold rushing upon me; utter confusion; a bewildering sense of catastrophe—what did it mean?

I had sprung up in bed—was sitting there half-stunned. The lamp was still burning, but I could see nothing. Its feeble rays were powerless to dispel the surrounding gloom. I felt the snow drifting in upon my face and my hands. I called out to Jo, but no answer came. Something terrible must have happened.

The sudden noises ended: all grew still. There was a pause even in the blowing of the wind. I seemed in a tomb, so silent it

was; only I could feel yet the snow drifting in upon my face and my hands.

What was it? Where was Jo? I stupidly asked the question. Then I could see dimly Jo's bunk; it was unoccupied. I could see the utensils that hung over it, too, but the stove was gone. What meant that white vacancy at the south end of the room, or rather, where the south end of the room had been? I stared at it dreamily, and then could see the white snow outside. It was from there that the flakes had come that drifted on my face and my hands.

Then suddenly I was wide awake; my thoughts were as clear as crystal; every sense was on the alert. A slide! a slide! Our cabin had been struck by a slide!

A slide; yes, a slide, and the cabin was cut in halves. Not a thing moved at my end of the room, but the other—where was it? It was gone. Jo had been whirled away with it; carried beyond the ledges, perhaps, hundreds of feet below.

I was out of bed in an instant. But what could I do? How should I act? Jo must surely be dead; or dead ere my feet could reach him. I put on my clothes as rapidly as possible, and then stood there, numb with despair.

Then I went outside.

Before me was a scene of desolation wonderful to behold, mystic in the faint, pale light of the moon hanging low, ghost-like, in the western sky.

The slides—there had been two—had met near our cabin. One, with superior momentum, had driven the other from its course. That was why we had been struck.

The snow ceased falling; the clouds rolled away, white as the snow itself. I could see plainly the tracks of the slide—black furrows down the mountain-side. Where they had joined, too, (tons of rock were piled up there) and down the slopes, also, I could distinguish the mighty pathway.

I prepared to descend.

Luckily my snowshoes were safe (poor Jo's were beside mine). I put them on and fastened the lantern to my belt. Then I took a guiding pole in my hand; distressed as I was, it was yet necessary that I be systematic in my preparations. For all the skill I have acquired in mountaineering was needed that night.

And well for me, too, that I knew every foot of the place, or I should never have reached the spot where, at last, I found Jo.

The snow had drifted wildly, never had I seen its like before. In some places the rocks were laid bare; at others, the snow was piled high in huge mounds. At some places, hard-packed and firm to my tread; at others, all loose and feathery.

I could see the place where the slide had stopped—a small, level space, fretted, I knew, with jutting rocks.

If Jo had been borne against one of these, then his fate was only too certain.

Oh, what I suffered! I shall never be able to tell you!

I was frantic with apprehension!

I pushed down the slope, not knowing where to pause. He might lie on the surface, be crushed by a boulder, or sunk in a cross ravine. Oh, I knew not where to search.

Yet I dreaded each moment to see him. Every object in the light of the low, yellow moon threw weird shadows. A rock top, any dark object, made me start with dismay.

What was that, sticking up through the snow? A fragment of our cabin; something clinging to it, too—Jo's great coat (it had hung on the back of his chair as he sat before the fire). My heart gave a furious thump, for perhaps he was lying close by. Was he where I could reach him? That was the question. Was he yet alive, or dead?

### III.

#### DOWN THE SLOPES.

He was past all help—quite dead. I soon knew that. Not a flutter at his heart; not the faintest breathing, though it was slightly warm there yet. But I knew that he was dead.

I had reached him too late.

I was dazed with grief; wild with agony. I called out his name in despair. My voice was harsh, strange and unnatural, soon lost amid the wreaths of snow.

Then I fell down and groveled in the snow beside him; wept such bitter tears as, since childhood, had not fallen from my eyes.

Would I go mad? I was trembling in the bitter cold like one that is struck with palsy.

Jo, my Jo, the brave lad I had labored with, side by side, all those trying days; Jo, generous, honest Jo; Jo with his sunny eyes and yellow hair; why, if he were dead, then I wanted to die, too. How could I live without him?

In that awful hour, I learned what the lad had become to me.

It was close by the piece of wood, not ten yards away, that I found him. One hand was thrust up through the snow, as if appealing for help. I had all but trodden upon it. It was rigidly clasped, the finger nails buried in the palm, as I have seen on the hands of others killed by the snow.

Oh, it was gruesome—that sight! I stood aghast! For all my sixty years there was scarcely a gray hair on my head before that; afterward, these white ones came thick and fast.

What had I better do? I mean after the first transports of my grief had passed, when I had dug Jo out and knew that he was dead; when my bitter tears availed not; no, nor my labors (hopeless, I knew) to bring him back to life. I could not take his body up to the wreck of our cabin; 'twas useless even if I could do so. I must take him down to the camp.

There was a sled at the cabin, if the snow had not carried it away. I must get it. Often we had used that sled, heavily laden, Jo and I, pulling together up the weary slopes. Now it must bear a different burden. Jo's body must be placed upon it, and so taken down.

One of the keenest pangs that I felt was when I turned to go, and left him there alone, lying so rigid and still. The mystery of it all—the inscrutability of life, fate, death, was borne in upon me then.

I cut pine branches, laid them upon the sled and made a thick, soft couch for poor Jo's body; then I placed him upon it; then I covered him over with blankets—those under which he had slept and dreamed so often of Plet; then I bound all tightly with cords, and then—I was ready to start.

Down, down, down. Down in the light of dawn, among the hillocks of snow; over the drifts; across the streams on bridges of ice. Down the long, steep slopes, over the trail we knew so well; and at last, I reached the houses.

Then came my task of tasks. O God! how could I do it! How could I bear the tidings to Plet!

## IV.

## BY THE GRAVESIDE.

I cannot tell all the misery, all the woe that followed. And why try to recall them, those hours between the noon-day on which I pulled the body of Jo into the camp, and that on which we laid him to rest; put him away in the desolate spot that was used as the camp burial ground?

More or less, my life has been a failure. I have passed through trials—trials that have left their heart-wounds. But of them all, that was the hardest. It is the blackest spot in my memory.

It was the father who told her—how, I don't know. To tell him was all I could do. He reeled like a drunken man when I told him the sad story; and what must it have been to her?

Nor did I go to the house. I dreaded to look upon her. I who had been the bearer of evil tidings. Not till later did I go, when all was ready, and we took Jo's body there.

Deep lay the snow on the lonesome flat, and softly the big flakes came down. Willing hands had cut a path to the spot, and along it we went, moving slow in long procession. Plet's father had tried to dissuade her from entering the burial ground; but she would follow poor Jo. She clung to her father's arm speechless and tearless. No<sup>+</sup> a heart but melted in sorrow at the painful sight.

The coffin was lowered. A few words were read by one most worthy among us. The clods fell, and the end was reached.

Then we led her away, still silent and tearless. All who had followed the coffin hungered in their hearts to do something for her—something to assuage her grief. But Plet's sorrow was such that all were abashed before her.

## V.

## PLET'S SORROW.

And after that, it all seems vague, mixed up in my mind. I seem to see Plet, all drooping and wan, fading away like a cut

flower left in the hot, summer sunshine. Plet, who had been the merriest creature, thinking only of the passing hour or brightly of the future, changed into a pale, shrinking girl whose only wish seemed now that she be left to her grief and her memories.

I was oppressed by the thought that her grief must change or her heart must break.

But that is wrong; her heart was broken already.

Her father would have taken her away from the camp—away from its sorrowful suggestions. But she clung to the place; begged to remain. It seemed she could not go and leave that unexpected grave, so lonely under its covering of snow.

Oh, how different is the woman from the man! Man, in his strength, lets the past go its way, though with it goes forever a part of his life. Woman—tender, clinging and loving woman—cherishes, clasps to the last, whatever remains of the broken dream.

So that grave held Plet; bound her as with an invisible chain.

Then came a summer day, and Plet and her father coming up to the old hollow. What madness possessed him to let her come? He should not have allowed her to see it again. The same beautiful wild flowers grew by the lake, and among the rocks as when she had stood there with Jo. Can the eyes speak farewell? If they can, then those of Plet were saying farewell that day.

She had come to be once more, and for the last time, at the place where love had first entered her heart.

Then came again the little burial ground at the mountain's foot, with the snow softly falling, and the earth covered deep with its fleecy folds, and once more an open grave—a grave for Plet.

For she had made her father pledge his word that it should be so—that in the end she should lie beside her lover.

And he, who had always granted her every wish, how could he deny her that one?

Christmas Eve! Christmas Eve—fraught with dire importance. It seemed to choke me. And yet I could not help repeating it over and over. Christmas Eve, and Jo and I toiling to dig out the snowslide's victims! Christmas Eve, and Jo himself swept to his death! And Christmas Eve again, and Plet breathing her last! Why was the time so fateful? I struggled with the problem, but no answer came. And life seemed all blackness, and but a mask

for death, when I felt that I should hear their voices never again.

## VI.

## WEDDING BELLS.

Stuff and nonsense! Never again? Never again? What! hear the voices of Jo and Plet never again? Then whose voice was that, clear and full, joyous and ringing, just as of old? Whose voice, indeed, if not Jo's? Jo's voice, telling me that it was the morn; that the storm had passed, the sun shining brightly, and asking if ever I meant to get up?

So they were not true, those terrible things—those awful hours on the mountain side? Those graves in the desolate burial ground? There had been no slide? Our cabin had not been wrecked? Jo was not dead? Plet was alive? It was all a mistake then—a dream?

Thank Heaven, it was so! Thank Heaven that heaped-up snow had not overwhelmed us! Thank Heaven again, it was but Jo's mournful talk, and my own apprehensions, as I fell off to sleep, that had made me a silly old dreamer!

It was a very different trip, indeed, we had down the slopes from that awful one of my dream. How the snow glittered in the morning sunlight, and how our snowshoes sent the diamond spray flying from our heels, as we sped down the steep. We startled the white mountain hare, when it cowered beneath some sheltering bank, and sent it scurrying across the snow. You would never have thought I was sixty then. Jo's fiery young blood seemed to have gotten into my veins, and merrily I kept up the race.

Oh, what joy to see them together again! together in their youth, their strength and their grace! To see Plet's sweet face, and hear again the music of her soft, loving voice! To know that instead of the grave and the shroud, it was to be the bridal robe and the wedding feast!

And a feast it was when it came. The camp had never seen its like. All in the place wished joy and happiness to the newly wedded pair. Every one wanted a peep at the bride. And well they might. Was there ever a bride more lovely than Plet? Who

could blame Jo for that proud look on his face? Not I, nor you, my dear friend. After all, a bachelor's life is but a poor affair.

I will not bother you with the details of our claim. I have told you that partly already. You know why I am here, and what the Company expects from the mine,

In a few days, I shall see Jo and Plet again, on their return from Europe. They will settle down in their pretty house in that western valley. But I—well, I think I too shall go back to the mountains. They are like strong magnets to draw one to them, as all who have lived among the mountains know. And, to be honest, too, I feel a symptom of the miner's fever. Strange how it will catch hold on a man again and again.

Shall I go to the Wasatch? Of course. And up to our home, too. I guess it is sadly changed, though. When the precious metal is found, havoc is played on the old hills.

In the mining camp, each blast that I hear will seem but the echoes of those others—those which, in lieu of wedding bells, resounded across the snow-clad hills when Jo and Plet were married that happy Christmas time.

[THE END.]

## TALKS TO YOUNG MEN.

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### III. BOOKS—THEIR CHOICE, USE AND VALUE.

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*"If a genius like Gladstone carries through life a book in his pocket, lest an unexpected spare moment slip from his grasp, what should we of common abilities not resort to, to save the precious moments from oblivion?"*

One should be as choice of his books as he is of his companions. First, because of their lasting influence upon him. The influence of a book seldom diminishes. It remains as a lasting impression on the mind of its reader, and often determines or modifies his thoughts and actions, long after the reading of the book. Secondly, its influence is living and active. It permeates the man's life in a subtle yet positive way, to his lasting benefit or injury. Indeed, a book may be called the positive, living, breathing essence of its author's mind, and is thus perfectly adapted to moulding the minds of others. Then, again, the book is usually concentrated and strong. The most impressive thought of the author is, as a rule, set forth in it, in the tersest language he is able to command. If it is poison, it is concentrated poison; if medicine, it is strong medicine; if food, it is condensed food.

It has been said that the author puts the best of himself into his books. That statement should be modified. He puts his greatest strength into his books. If it is good, the best of the author goes to make it up. If bad, it may be composed of its writer's very worst. In either case, it represents his strength.

Again, books represent various moods of their author's. If a book is written in an evil mood, reading it is like associating with a man whose frame of mind is continually evil. A bad man

is, in some of his moods, good and beneficent; an evil book is never good. It is always in an evil mood, and productive of an evil influence. No human companion is so low that he does not, at times, manifest signs of nobility; an evil book is always detrimental. Hence the necessity of choosing only those books that have been written in a good mood. One may choose as a companion a man who is sometimes a Dr. Jekyll, sometimes a Mr. Hyde; but the book we choose is one thing all the time—it cannot change. Parents are very careful not to choose for their children companions that are seldom good; they are not always careful to reject books that never can be good. Boys, be as guarded in your choice of books as you should be in the choice of your companions!

*A good book is like a good name—better than riches.—A motto of the ERA.*

What elements constitute a good book? It should be thought-producing. A book that merely stimulates the mind, without feeding it, is as bad as a bodily stimulant. Its immediate effect upon the mind is emphatically harmful. The injury it does never entirely disappears. The true thought-producing book cannot be mastered with one reading. Carlyle's rule always holds good:

*"If time is precious, no book that will not improve by repeated readings deserves to be read at all."*

The book that will not repay repeated reading is not a thought-producer. Thought-producing books include works of history, biography, travel, science, fiction, philosophy, etc., and cover a wide enough range to suit all except perverted tastes. Not all such books are necessarily heavy. Humor and fiction of the right kind may be as productive of thought as heavier works. One does not need to seek trashy literature in order to obtain light reading. All the elements named above should enter into one's reading. One should not be exclusively a reader of history, or of biography, or of travel, or of science, or of fiction, or of philosophy. A one-sided development would be sure to result from such

exclusiveness. Breadth and symmetry of mental growth will follow the reading of a carefully selected variety of books.

*Give a youth resolution and the alphabet, and who shall place limits to his career? But let him steer clear of the breakers of frivolous fiction.*

The chief danger of excess is in the direction of fiction reading. As a general rule, too much fiction is read in proportion to the amount of reading done in other lines. This is due, in a large part, to the fact that the struggle of life has become so keen and difficult that mind and body are weary with the strain, and the person is incapable of deep reading. Therefore, for the spare hours devoted to reading, light and oftentimes frivolous books are chosen. This tendency is unfortunate; for no matter how good the fiction is, excessive reading of it destroys mental balance, and defeats the very end that reading aims at. Standard works of fiction are beneficial for occasional reading, but one should not read too much, even of the best. It goes without saying, that all fiction with frivolous and degrading tendencies should be carefully avoided.

In this day of "the making of many books," it is very difficult to select from the vast number those that are best suited to one's purpose. Perhaps the best rule to guide one in his selections is this: Let him have one subject as his chief, or major, course of reading. Let him choose the best books, past and present, treating this subject, making careful use of book reviews and standard library catalogues to guide him in his choice. One of the best catalogues for this purpose is that of the American Library Association, at Washington. To go with this major course of reading, minor courses should be chosen, covering the lines of work already enumerated. The object of this supplementary reading, as stated above, is the preservation of the mental balance, and the giving of broad culture. Sufficient specializing is secured by the selection of a line along which most of the reading is to be done; and breadth enough is given by incidental reading on other subjects.

Another important element in determining one's choice of books, is the authority of the writer on the subject he treats. It is alarmingly common for a person to write on a subject in which

he is not an authority. Such books possess some value, as setting forth the writer's opinions; but, in reading them, due allowance should be made for the author's lack of knowledge. Life is too short for very much time to be spent in reading books of doubtful authority. It is usually easy to secure the bibliography of any given subject, and to select from the list those best adapted to one's purpose.

A few negative rules on book buying: It is not usually wise to buy expensive bindings. With care, a cloth or half-leather binding will ordinarily last until a new edition of the book replaces the old. Let the additional money that would be required for gilt-morocco binding, be put into more reading matter. As a general rule, books should not be bought in sets. Books published in sets are usually too expensive; and a person buys some books he does not need for the sake of securing the ones he needs. Subscription books, published chiefly for the purpose of affording a handsome profit for agents, should usually be avoided. The material in them is generally not well adapted to the ordinary reader's purpose, and the price is necessarily high to afford profits to all concerned in their production and sale. A catalogue from a reliable book store or the library catalogue referred to above, is an excellent guide for the book-buyer.

*I don't think much of a man who is not wiser today than he was yesterday.—Abraham Lincoln.*

Regarding the method of reading books, a few suggestions are offered. Books should be read deeply, not skimmingly. If necessary to a thorough digestion of the subject matter, notes should be taken as the reading proceeds. Much of the time spent in reading is lost through lack of care and thought. Bacon's dictum, that some books are to be swallowed, some to be tasted, and only a few to be chewed and digested, may fit the case of the person who has little else to do than to read; but for him whose reading is done in his spare moments, the greater number of books read should be thoroughly digested, and only his supplementary reading should be hasty.

*If you wish reading worth your best time and thought, diligently study Christ's Sermon on the Mount, and the Proverbs.*

## APPENDIX TO HISTORY OF THE PROPHET JOSEPH.

*(Concluded.)*

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LETTERS OF DON C. SMITH TO HIS WIFE AGNES.

COHOCTON, STEUBEN Co., June 25, 1836.

DEAR COMPANION,

I received your letter bearing the date June 15, which I perused with eagerness, being the first I had received from you during my absence. I was rejoiced to hear that you were as well as you expressed, but grieved that your rest should be disturbed by the nervous affection of which you speak. You say that you are willing to submit to the will of the Lord in all things, this is also a source of great consolation to me; for if these be your feelings, even when deprived of my society, in order to advance the prosperity of the kingdom of God (as nothing else would tear me from you), I feel that the Lord will bless, keep, preserve and uphold you, so let your faith fail not; and your prayers cease not, and you shall be healed of your nervous complaint, and all other afflictions. For God is willing, and abundantly able, to raise you up and give you all the righteous desires of your heart, for he has said, "Ask and ye shall receive," and he has never lied; and I can truly say that he has been my help in every time of need.

When I left home, I set my face, like a flint, towards Boston, until I found that it was my duty to return home. On arriving at Seneca Falls, I laid the matter before Samuel and Wilber, and we united our hearts in prayer before the Lord, who signified, by the voice of his Spirit, to Samuel, that he should continue his journey, but that we should return, after a short time, to our families; so tell Mary that we have not forsaken him; no, nor ever will, for he is as faithful as the sun—the Lord will not forsake him, and angels will bear him up, and bring him off triumphant and victorious. I heard of the death of grandmother, while at Aven. I could not help weeping for her, although she has gone to rest. I called at Uncle John's—grandmother was asleep—I laid my hand on her head, and asked the Lord to spare her, that I might see her

again in the flesh. But when I left, I felt as though she would be taken before I returned, which caused me to feel sorrowful; but I do not desire to call her back to this world of trouble. I must close by saying that I expect to labor in the vineyard, until I start for home. And if the Lord will, I shall see you as soon as the last of July, and then I shall finish this letter.

Yours till death,

AGNES M. SMITH.

DON C. SMITH.

In the month of June, 1839, Don Carlos came from McDonough county to Commerce, for the purpose of making preparations to establish a printing press. As the press and type had been buried during the Missouri troubles, and were considerably injured by the dampness which they had gathered, it was necessary to get them into use as soon as possible; and in order to do this, Carlos was under the necessity of cleaning out a cellar, through which a spring was constantly flowing; for there was no other place at liberty where he could put up the press. The dampness of the place, together with his labor, caused him to take a severe cold, with which he was sick some time; nevertheless, he continued his labor, until he got the press into operation, and issued one number of the paper. He then went to McDonough, and visited his family; after which, he returned to Commerce, but found the distress so great that no business could be done. Upon his arrival in Commerce, he wrote to his wife the following letter, which shows the situation of the Church at that time, as well as his affectionate disposition, which was breathed in every word he spoke to his family, and stamped upon every line he wrote to them when absent.

COMMERCE, July 25, 1839.

BELOVED,

I am in tolerable health, and have just risen from imploring the Throne of Grace, in behalf of you and our children, that God would preserve you all in health, and give you every needed blessing, and protect you by day and by night. When I arrived here, nothing had been done in the office, as Brother Robinson had been sick every day since I left. And I have done but little labor since I returned, except struggling against the destroyer, and attending upon the sick—there are not well ones enough to take care of the sick—there has been but one death, however, since my return. McLerry, Sophronia and Clarinda, are very sick.

Sister E. Robinson has been nigh unto death. Last Tuesday, I in company with George A. Smith, administered to sixteen souls; some notable miracles were wrought under our hands. I never had so great power over disease, as I had this week; for this let God be glorified. There is now between fifty and one hundred sick, but they are generally on the gain; I do not know of more than two or three who are considered dangerous. I send you some money that you may not be destitute, in case you should be sick, and need anything which you have not in the house. Agnes, the Lord being my helper, you shall not want. Elijah's God will bless you, and I will bless you, for you are entwined around my heart with ties that are stronger than death, and time cannot sever them. Deprived of your society, and that of my prattling babes, life would be irksome. Oh! that we may all live and enjoy health and prosperity until the coming of the Son of Man, that we may be a comfort to each other, and instil into the tender and noble minds of our children principles of truth and virtue, which shall abide with them forever, is my constant prayer. From your husband, who will ever remain devoted and affectionate, both in time and eternity.

DON C. SMITH.

While Don Carlos was at work in the before mentioned cellar, he took a severe pain in his side, which was never altogether removed. About a fortnight prior to his death, his family were very sick, and in taking care of them, he caught a violent cold—a fever set in, and the pain in his side increased, and with all our exertions, we were unable to arrest the disease, which I have no doubt was consumption, brought on by his working in a damp room in which he printed his paper.

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#### E L E G Y

ON THE DEATH OF THE DEARLY BELOVED AND MUCH LAMENTED FATHER IN ISRAEL, JOSEPH SMITH, SENIOR; A PATRIARCH IN THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, WHO DIED AT NAUVOO, SEPTEMBER 14, 1840.

*By Miss E. R. Snow.*

Zion's noblest sons are weeping,  
 See her daughters bathed in tears,  
 Where the Patriarch is sleeping  
 Nature's sleep—the sleep of years.

Hushed is every note of gladness—  
 Every minstrel bows full low—  
 Every heart is tuned to sadness—  
 Every bosom feels the blow.

Zion's children loved him dearly;  
 Zion was his daily care:  
 That his loss is felt sincerely,  
 Thousand weeping Saints declare;  
 Thousands who have shared his blessing,  
 Thousands whom his service blessed,  
 By his faith and prayers suppressing  
 Evils which their lives oppress.

Faith and works, most sweetly blended,  
 Proved his steadfast heart sincere,  
 And the power of God attended  
 His official labors here;  
 Long he stemmed the powers of darkness,  
 Like an anchor in the flood:  
 Like an oak amid the tempest,  
 Bold and fearlessly he stood.

Years have witnessed his devotions,  
 By the love of God inspired,  
 When his spirit's pure emotions  
 Were with holy ardor fired.  
 Oft he wept for suff'ring Zion—  
 All her sorrows were his own;  
 When she passed through grievous trials,  
 Her oppressions weighed him down.

Now he's gone, we'd not recall him  
 From a paradise of bliss,  
 Where no evil can befall him,  
 To a changing world like this.  
 His loved name will never perish,  
 Nor his mem'ry crown the dust;  
 For the Saints of God will cherish  
 The remembrance of the Just.

Faith's sweet voice of consolation  
 Soothes our grief: his spirit's flown  
 Upward, to a holier station,  
 Nearer the celestial throne;  
 There to plead the cause of Zion,  
 In the council of the JUST—  
 In the courts the Saints rely on,  
 Pending causes to ADJUST.

Though his earthly part is sleeping,  
 Lowly 'neath the prairie sod;  
 Soon the grave will yield its keeping—  
 Yield to life the man of God.  
 When the heavens and earth are shaken—  
 When all things shall be restored—  
 When the trump of God shall waken  
 Those that sleep in Christ the Lord.

LINES WRITTEN ON THE DEATH OF GEN. DON CARLOS SMITH.

*By Miss E. R. Snow.*

"Thy shaft flew thrice, and thrice my peace was slain."

The insatiate archer, Death, once more  
 Has bathed his shaft in human gore;  
 The pale-faced monarch's crimsoned bow,  
 Once more has laid a good man low.

If tears of love could ever save  
 A noble victim from the grave;  
 If strong affection e'er had power  
 To rescue in the dying hour;  
 If kindred sympathy could hold  
 A jewel in its sacred fold;  
 If friendship could produce a charm,  
 The heartless tyrant to disarm;  
 If wide-acknowledged worth could be  
 A screen from mortal destiny;  
 If pure integrity of heart  
 Could baffle death's malignant dart;  
 If usefulness and noble zeal,  
 Devotedness to Zion's weal,

A conduct graced with purposed aim,  
 A reputation free from blame,  
 Could save a mortal from the tomb,  
 And stamp with an eternal bloom;  
 He never could have bowed to death,  
 Or yielded up his mortal breath.

Ours is the sorrow, ours the loss,  
 For, through the triumphs of the Cross,  
 His noble part, by death set free,  
 On wings of immortality,  
 Tracing the steps the Savior trod,  
 Has reached the Paradise of God.  
 There he rejoins the ransomed choir,  
 There, there he hails his noble sire,  
 A patriarch of these latter-days,  
 Whose goodness memory loves to trace  
 With reverence, gratitude, and love;  
 He left us for the courts above.  
 There with the spirits of the just,  
 Where Zion's welfare is discussed,  
 Once more their efforts to combine  
 In Zion's cause.—And shall we mourn  
 For those who have been upwards borne!  
 And shall the Legion's sorrow flow,  
 As if a Chieftain were laid low,  
 Who threw his frail escutcheon by,  
 To join the Legion formed on high?  
 Yes, mourn.—The loss is great to earth,  
 A loss of high exalted worth.

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THE ASSASSINATION OF JOSEPH AND HYRUM SMITH, FIRST PRESIDENTS OF  
 THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, WHO WERE  
 MASSACRED BY A MOB IN CARTHAGE, HANCOCK COUNTY, ILL., ON  
 JUNE 27, 1844.

*By Miss E. R. Snow.*

Ye heavens attend! Let all the earth give ear!  
 Let Gods and seraphs, men and angels hear—  
 The worlds on high—the universe shall know  
 What awful scenes are acted here below!

Had Nature's self a heart, her heart would bleed,  
For never, since the Son of God was slain,  
Has blood so noble flowed from human vein,  
As that which now, on God, for vengeance calls  
From "Freedom's ground"—from Carthage's prison walls!

Oh! Illinois! thy soil has drunk the blood  
Of Prophets, martyred for the truth of God.  
Once loved America! What can atone  
For the pure blood of innocence thou'st sown?  
Were all thy streams in teary torrents shed  
To mourn the fate of those illustrious dead,  
How vain the tribute, for the noblest worth  
That graced thy surface, O degraded earth!

Oh! wretched murd'ers! fierce for human blood!  
You've slain the Prophets of the living God,  
Who've borne oppression from their early youth,  
To plant on earth the principles of truth.

Shades of our patriot fathers! Can it be?  
Beneath your blood-stained flag of liberty!  
The firm supporters of our country's cause  
Are butchered, while submissive to her laws!  
Yes, blameless men, defamed by hellish lies,  
Have thus been offer'd as a sacrifice  
To appease the ragings of a brutish clan,  
That has defied the laws of God and man!  
'Twas not for crime or guilt of theirs they fell;  
Against the laws they never did rebel.  
True to their country, yet her plighted fate  
Has proved an instrument of cruel death!  
Where are thy far-famed laws, Columbia, where  
Thy boasted freedom—thy protecting care?  
Is this a land of rights? Stern FACTS shall say,  
If legal justice here maintains its sway,  
The official powers of state are sheer pretense,  
When they're exerted in the Saints' defense.

Great men have fallen, and mighty men have died;  
Nations have mourned their fav'rites and their pride;  
But two, so wise, so virtuous, great, and good,  
Before on earth, at once, have never stood

Since the creation. Men whom God ordained  
To publish truth where error long had reigned,  
Of whom the world itself unworthy proved.  
It knew them not, but men with hatred moved,  
And with infernal spirits have combined  
Against the best, the noblest, of mankind.

Oh, persecution! shall thy purple hand  
Spread utter destruction through the land?  
Shall freedom's banner be no more unfurled?  
Has peace, indeed, been taken from the world?

Thou God of Jacob, in this trying hour,  
Help us to trust in thy Almighty power;  
Support thy Saints beneath this awful stroke,  
Make bare thine arm to break oppression's yoke.  
We mourn thy Prophet, from whose lips have flowed  
The words of life thy Spirit has bestowed;  
A depth of thought no human art could reach,  
From time to time rolled in sublimest speech,  
From the celestial fountain, through his mind,  
To purify and elevate mankind.

The rich intelligence by him brought forth,  
Is like the sunbeam spreading o'er the earth.

Now Zion mourns, she mourns an earthly head;  
The Prophet and the Patriarch are dead!  
The blackest deed that men or devils know,  
Since Calvary's scene has laid the brothers low.  
One in their life, and one in death—they proved  
How strong their friendship—how they truly loved.  
True to their mission, until death they stood,  
All hearts with sorrow bleed, and every eye  
Is bathed in tears—each bosom heaves a sigh—  
Heart-broken widows' agonizing groans  
Are mingled with the helpless orphans' moans!

Ye Saints! be still, and know that God is just,  
With steadfast purpose in his promise trust.  
Girded with sackcloth, own his mighty hand,  
And wait his judgments on this guilty land!  
The noble martyrs now have gone to move  
The cause of Zion in the courts above.

THE END.

## TWO GOVERNING FORCES.

BY GEORGE A. LANGSTON, OF SALT LAKE CITY.

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When man came on this earth, he began to be affected by two great powers. Since then, all mankind have been influenced by the operation of the same forces, Love and Hate. These two influences did not begin their existence simultaneously with the advent of man upon the earth; they have always existed. Their beginning is as remote as eternity itself.

The history of the world has been determined by the varying degrees of influence exerted by these two forces. The lives of individuals have been controlled according to which of these qualities predominated with them. All the truly great and good men and women have been prompted, in the general course of their lives, by the potent influence of Love—love of right, love of humanity, and, above all else, love of God and his works.

The demon Hate, was disclosed in the dread deed of the fratricide, Cain; and again, in the bloody work of a Herod in the wholesale slaughter of infants, the brutal butchery of the babes of Bethlehem, when Herod sought the life of him who was the very embodiment of Love. The cruel tyrant Nero was a legitimate product of Hate, inflicting savage torture and death for the sheer pleasure of watching the agony and suffering of his victims.

These two principles, Love and Hate, stand in exact contradistinction to each other. Together they embody the law of opposites. They represent good and evil. The friction produced by the contact of the two in operation, displays the ceaseless struggle between right and wrong. They are the most powerful of all influences affecting mankind. Every emotion, desire or conception of the human heart is but a degree of one or the other of

these two qualities. In view of the immense possibilities of their application, it is not an exaggeration to say, that the terms Love and Hate are by far the most important words in the languages of humankind. Operating upon the mind of man and of beast, the scope of their influence is as boundless as God's universe. Matter obeyed the quickening touch of Love, when Jehovah spake life to the dust of the earth. He breathed the breath of Love upon the modelled clay, and man was created, and became a living soul. Matter, thus illumined and radiant, bounded up, clothed upon with the principles of eternity.

Man, in his fallen condition, is probably more susceptible to the influence of Hate than of Love; and a casual acquaintance with the events of history, especially when considered as mere occurrences, perhaps might justify the conclusion that Hate has been a more potent factor than Love in the affairs of mankind. This is because historians have given greater space in the records to those events wherein Hate obtained to a conclusion. The student of events is confronted with mountainous volumes recording violence and war, and celebrating the deeds of the conquerors in history; while the peacemaker, with praises feebly sung, is dismissed with a sentence. An example of this is furnished by the historian Josephus, who devotes an entire book to the terrible scenes attending the siege of Jerusalem. He describes faithfully, and with awful precision, the horrors of human strife, when the "Holy City" was encompassed by the mighty armies of Rome, and red war hovered around all her walls, with civil strife raging within. The blushing heavens reflected the red glare, and the blood of dying thousands flowed like water in her streets. Pestilence and famine claimed their full share, and tender mothers ate their babes for hunger. This was the hour of Hate! Hideous and bold, sullen and supreme, his sway. With grinning visage, he stalked into the very temple of God, cloven-footed; he desecrated the sacred sanctuary of Love.

Thus the historian records the triumph of Hate; while of Love's greater conquest—a contemporaneous event—the greatest victory ever won, the triumph on the Cross, we have not a word. But time has revealed the greater victory of Love, vindicated the sacrifice on the Cross, and demonstrated the futility of Hate.

Titus, the Roman general, subjected the Jews, and reduced Palestine to a dependency. The "promised land" was devastated and the "chosen people" ground under the heel of a foreign foe. The Lord's anointed were despised by the Pagan, and Hate was enthroned and reigned supreme. Yet Rome, with all her magnificence at home, and splendor abroad, with all her boundless empire, with her conquest and extortion, has faded and passed. Her glories are now but memories, her struggles and hates but hoary tradition. The structure of Hate has crumbled and fallen.

How different with the victory of Love, as wrought out on Calvary! How enduring the fruits of her conquest! Each succeeding generation has celebrated the triumph. Jesus brought the message of Love into the world. He taught it as the basic principle of salvation, its effects as eternal. He proclaimed Love as the foundation principle on which rested the government of God, the very philosophy of eternal life.

The influence of these teachings has widened with each succeeding generation, until now the whole civilized world is called Christian. Passing millions reverence the name of Jesus of Nazareth, and ten thousand temples bear his name in vindication of the sacrifice he made, in vindication of a victory, every detail of which demonstrates the folly and emptiness of Hate.

The crucifixion of Christ, the ignominious death on the Cross, has been urged by objectors as an argument against the divinity of his mission in the world. Unable to conceive of divine truth and commandment being reflected through the life of one who was the humblest of all beings, they reject the message which he bore. Jesus, they argue, in becoming a victim to popular prejudice and human Hate, even to death, merely went the road of all things human, and could not within himself have been a revelation of God. For God, say they, if there is such a being, must be all powerful to the human conception, else he were not God; and any revelation of his word or will to mankind must be accompanied with infinite power and force, irresistible to all human agency; hence, the tragedy of the Cross could never have been enacted. They further argue that to make Jesus a divinely sent Savior, is also to make his agonizing death at the hands of an infuriated

populace, a triumph of the finite over the infinite, a triumph of man over God, which thing is impossible.

This process of reasoning is erroneous, and comes from a wrong conception of Deity. It assigns to him the same disposition in the premises as might be expected from man. The argument, intending as it does to be an exposition of the divine nature, is in fact an exact reflection of human nature; for this is entirely human, this is a truth as old as the world, power in possession of mankind is invariably accompanied by its abuse, by compulsion. It does not follow that because God is all powerful, he cannot be patient and gentle; because he has all knowledge, he must force it unappreciated upon the human mind. This abhorrent idea leaves man a being entirely without agency, rushing forward in a set groove towards a condition in eternity which no act of his own can influence or change. Far more reasonable than this is it to believe that there is a great Author of our being who designs to bring us up as his offspring, through a school of experience which prepares us for a rightful and lawful inheritance in his kingdom, and will make us proud of our immortal lineage as children of an Eternal Father.

The plainest and grandest truth yet revealed to man is that God is Love. It permeates all nature. Man sees it in the great creation. It stands out as the most prominent fact of all the universe. Man cannot avoid this truth. It is spoken in the warmth of the sun, instilling all nature with life; and in the stars of night, twinkling light to the feet of man, while the earth rolls forward enveloped in darkness. The flowers and trees, the fields and harvests, soft breezes and gentle rains, tell man that God is Love. Everything in all nature that contributes to the blessing and makes glad the heart of man, declares the Love of the Father for his children.

When we follow this conception of the Almighty, a flood of light breaks in on the mission of Jesus. He came in the character of Love, declaring the message of peace. He did not force men into heaven, nor yet thunder forth commandments which man would be powerless to break. He came submitting himself a voluntary sacrifice for the sins of all the world, in answer to the demands of eternal justice. When his own people rejected him, and put him

to death, they demonstrated, at most, that the world was unworthy of him, that men had not yet learned the mockery of Hate. He set the example of Love, boundless and unrestricted, as the only way of combatting Hate; and the ethics of Christendom, as based on the moral teachings of the meek and lowly Nazarene, stand as a mighty testimony that his sacrifice was not in vain.

The mission of Christ was to introduce to the human family a plan which would bring them a real, tangible, spiritual and physical salvation. A plan which promises physical salvation, must admit of a physical application. The principles of such a scheme must become part of the everyday life of those they are to affect. A religion for that must be one that can be lived every day.

Such a religion is the gospel of Jesus Christ. It comprehends everything necessary to a full and complete salvation in all that the word implies. It is a plan of action and of ceremony combining both theory and practice, both principle and ordinance. Yet the entire plan, with precept and practice, principle and application, doctrine and organization, when simmered down, means simply Love. This is the basic principle of the entire structure; the practice of Love as the means of driving Hate from the earth.

If you would know the importance of the element of Love in this grand scheme of salvation, consider the reply of the Savior to the lawyer, as recorded in the 22nd chapter of Matthew: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." These are the words of the Savior. Think of it. Every law yet revealed to guide man into the port of salvation, every prediction ever uttered by inspired prophet pertaining to the present or future destiny of man, hangs on this supreme law, this grandest privilege—"thou shalt love."

How can men, who profess to believe the gospel, cherish hatred for their fellowmen? The mission of Hate is to obstruct and oppose all righteousness. It is destructive and damning in its effects. Cast your eyes around and see who are its victims. Look in your social circle, among your acquaintances. Are its victims those that inspire you with confidence? Are they successful men and

women, who hate their fellows? Do you respect and support the man whom you know to be a character assassin; a backbiter and slanderer? No; it is the man who is beaming with Love and good fellowship whom you delight to sustain and honor. Even if the hater does achieve a temporary eminence, it does not bring contentment or happiness, because the methods leading up to his position are an insecure foundation, and a constant reminder to him of the emptiness of Hate.

He would be accounted a fool, or suicide, who deliberately took into his system a poisonous, eating acid, which would surely gnaw away his vitals. Then is he not thrice a fool who poisons his soul with the acid of Hate, and destroys the better part of man?

The inspired prophet of old, looking with prophetic vision down into the future, saw a period in the history of the world when Hate would be entirely banished from the earth; when the wolf should lie down with the lamb, and the calf should dwell at peace with the lion; looking through the light of inspiration, he saw the glorious millennium of the earth, when the influence of Love would be so complete that the natural enmity even of wild beasts, could not prevail. This happy state can be brought about only by the practice of the gospel of Christ; for this gospel is the message of Love, designed to gain the blessed result. This message has been renewed to the human family. It came direct from the throne of Grace. The angel whom John saw flying through the midst of heaven with the everlasting gospel to be restored to earth, has made his flight. He delivered the glad message to the Prophet whom God raised up to receive it. This Prophet in promulgating the message, met the concentrated hatred of the world. The message was opposed by every artifice of Hate, prejudice and slander, and the mighty Prophet finally sealed his testimony with his blood. But this seeming triumph of Hate failed of its object. It did not stop the progress of God's purpose. The martyr Joseph, in fulfillment of the promise of Jesus, lost his life only to find it again, forever renewed in the eternal worlds. The message he received, the gospel of Christ, of Love, will go on with its work of redemption, until Hate shall be bound in everlasting chains. Out of the darkness, Zion soon shall rise in her might, and stand forth in her

splendor, blazing in the light of God, triumphant in the power of Love, an inspiration to all the universe.

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### PEACE FETTERS.

FOR THE ERA, BY BERTHA E. ANDERSON.

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Further searching out man's mightiness than test of kingly stand,  
 Deeper rooted in his godliness than powers to command,  
 Or than triumph over empire that may languish in a day,  
 Is a furrow, narrow planted, deepened oft with rain of tears,  
 Reaching straightway onward, upward to the summit of the years,  
 Where the watchword, overhanging 'mid the rock-domes, is Obey!

There are criers after liberty—defiers of restraint,  
 Who smother out the watch-note with the turmoil of their plaint,  
 And deep along the furrow, their swords have thrust their scars;  
 But a liberty defiant to the peace decreed to earth  
 Is the answer crushing back upon the souls that yield it birth—  
 And, sublime above the tumult, gleam the fetters of the stars.

Children of the Law's vast order—yielding—they alone are free,  
 As the pines that crown the summits, and the sands that stay the sea;

Whilst the earth-worm grovels blindly in the freedom of decay;—  
 Free as are the planet-monarchs—symbols of celestial heirs—  
 For the pathway of obedience hath its orbit linked with theirs,  
 And the peace of Him who measures, hides the bonds in priestly sway;

Peace—there is no peace disrupted from the bondage of His will;  
 E'en the waves and winds ebb silent 'neath the solemn, "Peace, be still!"

And the worlds that rule the ages plow but one eternal field.  
 Freedom hath their chaff and stubble, borne to chaos on its wings;  
 Fetters have their sons of promise, raised to leadership of kings,  
 And the triumph of the Master crowned in mightiness to yield.

## TEA, COFFEE, COCOA AND CHOCOLATE.

### THE EVIL EFFECTS OF THEIR POISON UPON THE HUMAN SYSTEM.

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BY U. L. GARDNER, M.D., SALT LAKE CITY.

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[There are many who know that tea and coffee are injurious to health, but it is generally believed that cocoa and chocolate are not harmful drinks. The writer, a well known practicing physician, was requested by Miss Helen Mar Kimball, a student of the Latter-day Saints' University, to give his opinion upon the subject, which he has done in the following article, for which the ERA is indebted to Miss Kimball. We believe the contents of the paper are worthy of careful consideration. In this connection, these words from a French paper, translated for *Good Health*, are to the point: "Alcoholic insanity is increasing with great rapidity in Paris. Alcohol is perhaps more active than any other agent in producing human degeneracy, and is one of the most direct and potent causes of criminality and insanity. The children of drunkards are very liable to be epileptic and idiotic, as well as criminal. The children of alcohol-drinking parents, when young, do not appear different from other children, but about the age of puberty their criminal instincts begin to manifest themselves \* \* \* Careful observations have shown again and again that there is an intimate relation between diet and alcoholism; especially that tea, coffee, and condiments lead to the use of alcohol. It has also been demonstrated that flesh-eating creates a thirst for alcoholic beverages and an appetite for tobacco, the use of which almost invariably leads, sooner or later, to the use of alcohol in one form or another."—EDITORS.]

The vast number of teapots in constant requisition in all civilized countries of the globe, warrants the supposition that in

the estimation of the tea drinking public, at least, the teapot is an indispensable culinary utensil, and the steaming decoction which it contains, an innocent or necessary beverage.

The object of this article is to call attention to the fact, that the revelations of modern scientific researches, as well as the observations of scientific physicians in various parts of the world, have found in tea and its congeners—coffee, cocoa, chocolate, etc.—active causes of serious disease.

Tea contains two harmful substances,—theine and tannin—from three to six per cent of theine, and more than one-fourth its weight of tannin. Coffee contains both theine and tannin, though in less proportion than in tea. Cocoa and chocolate contain a substance similar to theine, which is equally harmful, though usually present in less proportions than in tea.

It will surprise many devotees of the cup to be told that these common beverages contain a violent poison; but such is the fact. Theine has been separated from both tea and coffee, and experiments have been made with it which show most conclusively that it is a deadly poison, capable of producing immediate death in both human beings and lower animals.

Theine belongs to the same class of poisons as strychnine, and is still more closely allied to cocaine. The last named drug is obtained from cocoa leaves, which are used in South America as tea is in this country, and with the same effects. The results of cocaine, upon those who become habituated to its use, are found to be more terrible than those of any of the numerous vile drugs which have been longer known, not excepting opium or alcohol. Theine is almost identical with cocaine, both in its chemical composition and in its effects. If these beverages contain such a poison, why do they not produce fatal results more frequently than they do? We simply answer, because a tolerance of these drugs is established by use, just as in the case of tobacco and morphine.

In classing these favorite beverages with causes of dyspepsia, we shall certainly call forth a loud protest from the numerous devotees of the "fragrant cups," and among the number of those who argue for their use, we shall find numerous learned professors, as well as nearly the whole sisterhood of the wives, maidens, moth-

ers and grandmothers of the nation, along with a good proportion of the husbands, fathers, brothers, and grandfathers, as well.

Nevertheless, it can be easily shown that whatever action may be assigned to these beverages, it is unfavorable to digestion rather than otherwise. Both tea and coffee contain tannin, which precipitates or neutralizes the pepsin of the gastric juice, and so weakens its digestive power. Theine and caffeine, the active principles of tea and coffee, are toxic elements, which at first increase and then diminish vital action, thus occasioning debility of the digestive organs, from long continued use.

Both tea and coffee are objectionable, on the same ground as other beverages, in connection with meals, on account of disturbing the digestion by dilution and consequent weakening of the gastric juice, and overtaxing the absorbents, delaying the digestion of the food, and thus giving rise to fermentation. When taken hot, as is the usual custom, these beverages, as do others, at first stimulate, but ultimately relax and debilitate the stomach.

The objections mentioned as applying to tea and coffee may be urged with equal force against cocoa and chocolate, the effects of which differ from the effects of tea and coffee chiefly in degree. Cocoa and chocolate contain an active poisonous substance called theobromine, which is closely related chemically to theine of tea, and the effect upon the system is practically identical to that of tea and coffee.

The nervous, palefaced, anæmic girl is an unmistakable evidence of the poisonous effects of cocoa, chocolate and tea, the tannin of which unites with the iron in the food, and forms a tannate of iron, thus robbing the blood of one of its most important elements. This newly formed substance, tannate of iron, is turned loose in the system, becoming an irritant to the sensitive nerve-centres, producing extreme nervous irritability, and prepares the way for numerous constitutional diseases.

Why this persistent clamoring for drink of any kind with the meal? It always tends to diminish the activity of the natural digestive secretions, especially interfering with the process of salivary digestion in the mouth. If we wash our food down with drink of any kind, the saliva is not permitted to do the preparatory work of changing the starch to a form of dextrin or sugar;

hence, the raw unchanged starch, which cannot be acted upon in the stomach, is carried into the more sensitive organs of digestion, the intestines, where it forms a gaseous fermentation, and causes constipation, which in turn causes poisonous substances to be absorbed and carried into the blood; and nervousness, rheumatism, and many other allied diseases is the result.

The man who persists in the abuse of his stomach and nervous system, by using these nerve-destroying drugs or beverages, must of necessity spend many wakeful hours meditating on the truthfulness of the statement, "The way of the transgressor is hard."

In closing, I wish to emphasize the fact that cocoa and chocolate, which are so extensively used and looked upon by the public as not only harmless beverages but as useful food substances, are capable of causing greater evil than does tea or coffee, for the simple reason, that tea and coffee are becoming to be looked upon with suspicion, and the tea and coffee devotees now pride themselves with the fact that they do not use their tea or coffee strong, but only color the water. But as cocoa and chocolate are considered to be wholesome, they do not limit the free use of these deceitful beverages—just as the man who prides himself on being able to use intoxicating liquors without becoming drunk, exerts a far greater damaging influence than does the man who cannot stop drinking until he is dead drunk and falls in the ditch, or staggers and reels on the sidewalk, and exhibits the intellect only of a brute beast.

The former says to the rising young generation, by his actions and influence, that they cannot partake of the intoxicating cup and still retain their manhood; while the latter, by his slothful disgusting conduct and influence, says: "Beware of the cup; don't do as I do;" and the sober, decent young man looks upon him with disgust and abhorrence.

Thus, often, the less of two evils is capable of exerting a more harmful influence than the greater.

## SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

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### *Progress of the "Mormon" Colonies in Canada.*

For the last two years, no colony, under process of settlement by the Latter-day Saints, has awakened so much interest as that of Canada. The country is interesting from the standpoints both of speculation and agriculture. Numbers of men have amassed, in a short time, a very comfortable income from speculative ventures, while others enjoy most excellent prospects for future growth of a substantial and lasting character. Yet, many have become discouraged and left, while others have no use for the country at all.

A man said to me in LeGrande, Oregon, last summer: "Canada is no place for a poor man who has nothing with which to buy cattle. Year after year, my grain was so frosted that I could not market it." And yet, this year the four leading towns produced good marketable grain to the amount of six hundred and twenty-five thousand bushels. Wheat sells for about fifty cents a bushel. In the western part of the country, where the Saints are located, frost seems to be the most dangerous enemy to the crops. In the eastern parts, the lack of water and the dangers of drouth, seem greater than in the west.

No exact statistical report of the population and products of the country can be had. I, therefore, asked a business man, who is in a position to know well the conditions of all the colonies, to give me a conservative estimate. The following are his figures for this year:

COLONIES.	POPULATION.	BUSHELS OF GRAIN RAISED.
Cardston & District...	3,000.....	250,000
McGrath.....	800.....	150,000
Raymond.....	800.....	150,000
Sterling.....	500.....	75,000
Total 5,100		Total 625,000

The country is full of coal, and the only question of great importance connected with its use is one of transportation. But railway building is going on. The Old Galt road, from Great Falls to the Canadian line, has been bought by the Great Northern, and the narrow gauge will be replaced by a standard gauge, by the first of the year. A standard gauge will run to Lethbridge, from the boundary line, and the track will be standard to the sugar factory, in Raymond. Surveying parties are passing through the country, and the people are full of speculations about future railroad building.

Hay is limitless, and is cut from the prairies. In quality it is, of course, not like red-top or timothy, though I am told that timothy will grow well here. The grass, though abundant, is not so strong as that grown in Utah.

The cattle are all fat during the fall season of the year, and are seen in great herds in every direction. I am told that our people own at least twenty-five thousand head. They also own eighty thousand head of sheep. There are, on the contrary, those who contend that Canada is not really a sheep country, owing to the deep snows which sheep will not dig through for grass, like cattle do. Hogs are raised in considerable numbers. They have a good range in the summer, and can easily withstand the cold winters.

There are no trees, and yet lumber is not dearer at this time, than in Utah. I am told that along the railroad, lumber is worth, in the rough, about twenty-three dollars a thousand, while finishing lumber brings about thirty-five dollars per thousand. The houses are mostly frame, though a good quality of brick can be had. There is a tendency now in Cardston to build more of brick, while new towns use lumber almost entirely.

Business everywhere seems to be booming. I am told that Cardston alone did four hundred thousand dollars' worth of business last year. The railroad is fifteen miles east of the town, and will reach the place before long. Then its volume of business will, undoubtedly, increase. One of the Cardston stores has a fine stock of goods, employs eleven or twelve clerks, and carries a stock of forty thousand dollars. There is a mill in the place with a capacity of ninety barrels a day, and which cost seventeen thousand dollars. In Raymond, the new roller-mill will have a capacity of one hundred and fifty barrels a day, and will cost not less than thirty thousand dollars. Its elevator now contains forty thousand bushels of wheat. The proposed sugar factory is to be built at Raymond, and is to be in operation by September, 1903. Raymond has the advantage of having such men as Brothers Jesse Knight, of Provo, and E. P. Ellison, of Layton. The sugar factory, it is said, will cost about half a million. It is certainly a venture, there being some problems connected with it whose solution must be worked out by experience. One question is labor. It is scarce. Another is transportation to the markets large enough to consume its products. And yet another is moisture.

Few men would have ventured so great an undertaking. Brother Knight is hopeful, and what is most creditable to him is the feeling he has that he is going to help greatly in building up the country. He has large tracts of land which he is selling to settlers, on terms that seem quite reasonable and fair. The people universally have the fullest confidence in his public spirit and fairness. Certainly, he is in a position to monopolize the vast resources at his command. Nobody, so far as I could learn, feels the least concern about any disposition on his part to take the least advantage of the settlers. Their confidence in his policy and public spirit is all that could be desired. He is certainly a great factor in Canada, in the development of its great resources. Raymond is really an enterprising town, for a place having only one year's age behind it.

"Well, what do you think of our country?" comes to you from every one.

"It is a great country," I responded. "But people are not agreed about its advantages."

One woman, with whom I rode on the train, said: "You will find more homesick women than you ever saw anywhere else."

"Are you homesick?" I asked.

"Indeed I am," was the reply.

"What is the reason for this unhappy condition?" I further queried.

"Oh it is so far away from everywhere," she continued. "Just think I haven't seen my mother, and the folks in Utah, since I came here three years ago." Others did not seem to be so afflicted with homesickness.

The weather has been delightful ever since I came, and when I compliment the people on their beautiful climate, some of them express the hope that I may get a little experience in one of their Canadian blizzards. If you meet one, with a touch of homesickness, the picture of a blizzard leaves nothing to complete a description of an arctic scene. One woman said she didn't like the rain. "Why," said she, "last summer it beat right through my door, right through the wood, and soaked my carpet nearly to the stove."

"You had a severe rain storm here, then, last summer," I remarked.

"Rain storm! it rained all summer, and how it did rain! it came down in torrents."

"An unusually wet summer?" I suggested.

"My, I hope so," she said. "It killed our horses and cattle and sheep. It came down in torrents in Cardston, washed some of the houses in the river bottom away, and did lots of damage."

From what I can learn, the damage from the floods the past summer was not less than fifty thousand dollars.

The people have certainly made great improvements, since I was here five years ago. The population has doubled within the last two years. Cardston was settled about the time of the location of Juarez, in Mexico. There is really not much difference in the general appearance of the homes, though Cardston shows much greater business activity. Its stores and workshops give the place greater life than that seen in Juarez. Juarez, however, has better schools, and her young people are more advanced educationally. The schools in the grades, in Canada, are really good, but nothing is done beyond the eighth grade. The average and general attend-

ance in Cardston is lower than in Juarez. A boy is too valuable an asset in the north to send from the field to the school room, early in the school season. But the people of Cardston are ambitious educationally, and are determined to do more for education. They are taking steps to establish a high school. The new settlements strongly favor education, and are laying plans for superior schools. They are too young to be compared with other sections.

Education is a resource which no country can afford to overlook. I picked up a school report, the other day, in which the value of education as a wealth producer was strikingly set forth. In Massachusetts, each child receives an average of seven years' schooling, while each child in the United States, as a whole, receives but four and three-tenths years. The ratio is seventy to forty-three. The wealth-producing power in Massachusetts, of each man, woman, and child was seventy-three cents a day, while in the country as a whole, it was only thirty-three cents a day. The average annual excess in Massachusetts was eighty-eight dollars and seventy-four cents. It meant that the total product of Massachusetts was two hundred million dollars a year greater than it would have been, had the state earned no greater per capita amount than the rest of the country. The people of Massachusetts have long been great believers in education as a wealth-producer.

But education has a value not to be computed in dollars and cents. To the Latter-day Saints, it is intended to be the instrumentality of the moral and spiritual welfare of the people. The people who came to Canada were poor. Their sturdy efforts have been richly rewarded; and, after all, the hope of the people centers more strongly in their children than in anything else. It may, perhaps, be just to say that more young people have gone from Canada to Utah for higher education than have gone from Juarez. However, the school at home is the potent factor which must be reckoned with, in the general intellectual advancement of the people.

In Canada, the people of the dominant church may teach religion a half hour each day in school; provided, the children of the minority churches be not compelled to attend the religious instructions.

*The World's New Girdle.*

Another achievement was added to this age of wonders, when, on October 31, 1902, the last mile of cable from Vancouver to Australia was laid. This last link in the girdle of the world is the longest uninterrupted length of cable ever dropped into the ocean. The span from Vancouver to Fanning Island is three thousand five hundred and sixty-one miles. Mr. Chamberlain has been an important factor in this new undertaking, through which electricity conveys, by its instantaneous action, human intelligence around the globe. England has now girdled the world by her cables. Her commerce, past and future, made the cable a necessity, and the whole civilized world is now in the closest touch. What a wonderful advancement it is to convert millions of people and millions of square miles into a neighborhood. We may read every morning what transpires in the most distant parts of the world. This grand achievement has hardly been announced before we begin to ask ourselves whether the cable is to be superseded by wireless telegraphy, now in process of development.

The circle of the globe, if we begin at Vancouver, runs in a southwesterly direction to Norfolk Island, by way of the Fanning and Fiji Islands, thence west to Australia. It passes through Australia, in a northerly direction, to Singapore; thence across India to Bombay. It then crosses the Indian ocean to Aden, on the Red Sea, and follows the Suez Canal to the Mediterranean, and then over to Gibraltar. From this English fort, it traverses the ocean just west of France to England, and crosses the Atlantic to St. Johns, Nova Scotia, and then on through Canada to Vancouver. This is truly an age of marvels. We no sooner wonder at one, than we are led to ask, what next?

*Cuban Prosperity.*

The message of President Palma of Cuba shows that the receipts of the government for the current year are seventeen million five hundred and thirteen thousand eight hundred dollars, and that there will be a surplus over expenditures of two million six hundred and thirteen thousand eight hundred and eighty-six dollars. The president is quite optimistic, and says that good order prevails, and that the sanitary conditions of the Island are good. His dec-

laration that the relations with the United States are especially cordial will be well received in this country. It is to be hoped that Cuba will not let her disappointment over her failure to get our tariff on Cuban sugar reduced, last winter, lessen the feeling of gratitude that should exist there toward the United States. We have been generous to Cuba.

#### *The Daukhobors.*

In South-eastern Russia for a number of years, the government of the Czar has had trouble with a people called Daukhobors, because of their peculiar belief and practices. They are very similar to Quakers, and refuse to bear arms, as they do not believe in the shedding of blood, under any circumstances. They also refused to obey certain civil requirements, when they interfered with their belief. The Russian government is very intolerant to any who do not yield immediate obedience to its demands. The Daukhobors positively refused, and many of their leaders were exiled to Siberia. They are a good, sober, industrious, class of people, and their treatment seemed hard, so much so that Tolstoi was led to champion their cause. It was a religious intensity, and the government found it necessary to give some attention to it, and yet its laws must be obeyed.

Finally, these Russian Quakers appealed to the Canadian government for land and a place of refuge. Canada welcomed them, and set them apart a district of thirty-six miles in the Territory of Assiniboin, near Yorktown, in a north-westerly direction from Winnipeg. The Daukhobors have been in the Territory about four years, and have been a very industrious and prosperous people. In their religion, however, they have been extremists, and latterly they have grown wild. Their creed has become a sort of mania, by which they lost their reason, and, consequently, their self-control.

Unexpectedly, October 29, the announcement came that something like 1,800 of these were on the march from their homes, which they had abandoned, toward Manitoba. The weather was freezing cold, and there were in the company about 1,100 women and children. It is said that one baby was born on a Monday, and the mother was up and on the march the next day.

Some were traveling bare-footed, and without sufficient clothing to protect them from the rigorous climate.

Where were they going? What did it all mean? Their reply was: "We are looking for new light, we are looking for Jesus." They were going to meet Jesus, they told the officer who inquired about their destination.

"And where then?" asked the officer.

"We don't know," was the reply.

Of course, many remained in their villages, and tried to persuade their fellow religionists to remain. The wanderers left their grain and other belongings just where they were.

They proclaim a perfect freedom even for their horses; they do not eat meat or the products of animals; they turned their horses loose. All animals are safe with them. They would not even kill a mosquito, but give it a gentle warning to leave. They do not believe in physical laws, and take no stock in a criminal code that may be drawn by man. They declare that God is the only law-giver.

As these people approached Manitoba, its premier protested to the central government against the Daukhobors coming any farther. Thereupon, special steps were taken to control their movement. A train was sent to take them back. There was some protest against their return, but wherever a leader was refractory, the police took him up bodily and carried him into the train. Others were pushed along. Finally they were gotten back to their villages where it was hoped they will subside from their wild excitement. The leaders, however, declare that they will migrate when spring comes. They have written letters to South American states asking for admission.

Count Tolstoi, and other European friends, have written them expostulating with them on the foolishness of giving up their animals and animal food, and clothes taken from animals. The Canadian government has shown great leniency and good judgment in dealing with their eccentricities. This wild excitement will doubtless lead Canada, in the future, away from her course of encouraging so many nationalities to settle in her dominion.

The Galatians, I am told, have not been altogether satisfactory as colonists, and the Minonites do not easily adjust themselves to Canada's educational system.

## EDITOR'S TABLE.

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### LOOKING FOR EASY WORK.

I have often thought of the undesirableness of the young men of our community seeking for light employments, and lucrative positions, without regard to manual and mechanical skill, and knowledge and ability in agriculture.

None can deny that there is too great a tendency among the young men, especially in our larger cities, to seek the lighter employments. Politics, law, medicine, trade, clerking, banking are all needful and good in their place, but we need builders, mechanics, farmers, and men who can use their powers to produce something for the use of man.

Salaried positions, in which little responsibility is required, are well enough for young men who are making a beginning, but it should be the ambition of all to get out and take upon themselves responsibility, and to become independent, by themselves becoming producers, and skillful workers.

If life is valuable in comparison with the experience we obtain, every youth will increase the worth of his life in proportion to the new obstacles that he is enabled to conquer. In a routine, there are no difficulties to encounter; neither is there profit to the mind or body in the sameness of dependent positions. But let the man who would grow and develop, go forth into the practical and productive ways of life. These will lead to broad-mindedness and independence, while the other road ends in narrowness and dependence.

And here also, a word to parents who have daughters. Are you fitting them for the practical duties of mother and wife, that they may in due time go out and make homes what they should be? Or, are you training your daughters to play the lady by making them accomplished in flourishes, and expert in ostentatious embellishments? Is mother doing all the work? If you say yes, to the last

two questions, you are not doing your full duty to your child. For, while accomplishment and polished grace, attainments in music and art, and a knowledge of the sciences, are good and useful in their place, it is not intended that these shall replace the common labors of life. Where children are so trained, their parents have done them a positive injustice, of which both the children and the parents may live to be ashamed.

While we are educating our children in all that may be termed the beautiful in science and art, we should not fail to insist that they shall learn to do practical things, and that they do not despise the common labors of life. Any other course toward them is an injustice to the boys and girls, as well as to ourselves and the community in general.

I believe the morals of the people will improve as skill in workmanship and productive labors, is acquired. Parents, too, will find it easier to govern and control their children, if these are trained in useful manual labor. We shall not then witness the sad spectacle of young men loafing about our cities hunting for some easy place that just suits their notions of work, which, if they can not find, they will not labor at all, but go without in idleness. Mischief and devilment, frequently so common because the hands are unemployed, will decrease, and better order will prevail.

Thus, while not decrying education in the aesthetic sense, I think it is a serious duty devolving upon parents and those who have educational matters in hand to provide a supplemental if not a co-ordinate course in practical labor, for every boy and girl, which shall make them proficient in handiwork, and enable them to expend their powers in the production of something for the material use and benefit of man.

*Joseph F. Smith.*

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#### A NEW YEAR'S WARNING.

In these prosperous times, when money is easily obtained, people become reckless in its expenditure. Luxuries are indulged in. Expenses that would appal a man in times of depression are now met with little consideration. Almost any scheme appeals to individuals as one safe to invest dollars in. Money is borrowed without thought of how it is to be repaid. Mortgages are carelessly executed. Many things are purchased which might almost

as well be dispensed with. Enterprises are established and carried on, with nothing but prospects and credit to back them. Money is easily made and more easily spent. When men who are now in debt obtain means, they are not satisfied to spend it in canceling their obligations, but use their money, and as much more as they can borrow, to invest in speculative enterprises, believing they can see splendid returns. And so one might enumerate a thousand ways in which the good times which we now enjoy, blind men's eyes with their glittering allurements of prospective wealth.

In all this action, a word of caution to the young men, and to the Saints in general, is not out of place. Many remember the crash that followed the inflation of 1890-3, for there are quite a number of gray-haired men in our community who have constantly borne heavy burdens since then because of it. That experience should be a lesson now. What should it teach? In the first place, it should be a lesson to us not to build enterprises without solid support. It should teach us to pay our debts while money is easy to obtain; to be careful and economical in our expenditures; to reach out in new speculations only so far as we can see our way clear to pay and let go, in case of storm. If we can get along with the old house, for another year, perhaps if the good times continue, we may then be able to pay cash for the new one, and thus make a large discount; on the other hand, if we build it now, the highest price must be paid for all the material, and we must borrow money on a mortgage, and run the risk of losing the whole, should an unexpected money stringency suddenly appear. Remember that a thousand dollars worth of property now, may go for a hundred when the storm comes. And then, if there should be no storm, we are still safe, and will make more money by waiting.

What is said of the house, applies with equal force to other things that you wish to purchase or invest in. It applies to the farmers with their old wagons, machines, and farm implements; to the clerks who contemplate investing in real estate, and a thousand and one other objects, on the installment plan; it applies to the mechanic, artisan, and merchant, who are reaching out to expand and enlarge their trade facilities and businesses; and to the bishops and authorities of the Church, in their public affairs and undertakings. Not that energy and enterprise should be discour-

aged, but that caution should be exercised, and care taken that the bounds of the possible are not overstepped.

Nationally and locally, business is whirling at a fearful speed, and much is being done on credit, without solid backing. Railroads, and combinations of all kinds, are reaching out with what appears heedless recklessness, and speculation is rife in everything and everywhere. Some day the money kings will wake up alarmed, and begin to pull the reins on the steeds of speculation; it is then the borrower will first feel the check. We owe it to ourselves, to be so situated that the bit shall not injure us too much. Let us abide where we can safely "get out from inunder." Our safety lies in having the money to uphold our projects; and in being out of debt as far as possible.

May the new year bring peace, blessings, and prosperity to the Saints, and to the honest in heart, the world over.

*Joseph F. Smith.*

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#### QUESTIONS AND ANSWERS.

##### *A Member's First Duty.*

What is the first duty a man should attend to, where his duties in the Church conflict? For example, where a general quorum meeting conflicts with one called by the president of a stake, or bishop of a ward.

There should be no need of conflict. It is well known that a president of a stake has jurisdiction over every member of his stake; as a bishop, under the president, has over his ward. Members of general quorums must take other days and hours for special quorum meetings than such hours as are already set aside for regular or special stake or ward meetings. The first duty of Seventies, as well as members of all other quorums, and of auxiliary organizations, is to honor their membership in the Church, as they can not magnify their priesthood unless they are good members.

On the other hand, presidents of stakes and ward bishops will find it to their advantage, and to the advancement of their work, to encourage the workers of every organization and quorum, and the work of each should be so distributed among members that one man shall not have too many duties. The best results accrue where many men are called, and where each man has his given duty to perform. The harmful practice of loading one man with too much

to do, with too many offices, is thus avoided. In this connection, a word of caution is not amiss to those who have the selection of officers, or men for position. It is very important that men fitted for the place should be chosen. It is not best, for instance, to select a young man whose sole desire is to work in the Sunday school, to preside over the Young Men's Mutual Improvement Association; nor to select a good leader to be a follower, nor a follower to be a leader. Good judgment should be exercised and a knowledge of men displayed, if the best results are to be attained.

#### *Calling in the Priesthood.*

Does an elder, by virtue of his priesthood have the authority to baptize whenever and whomsoever he may wish, or must he act under the direction of some presiding authority?

He must act under presiding authority. While he has authority to baptize, always, it would be improper for him to exercise such authority, in an organized ward or branch of the Church, without being called by proper presiding authority to act in his office and priesthood. If he is abroad, the presiding authority of the Church has called him; but even then, he is subject to the presiding authority of the mission in which he labors. There is quite as much need to properly recognize one's calling in the Church, as one's authority, for without the calling, the authority to baptize and perform many other labors, lies dormant. Men may have different callings, but the same priesthood and authority. A member of a quorum has just as much priesthood or authority as his president, but his calling is different, and it would not be right for him to act in quorum capacity without a call from his presiding brother.

#### *How to Decide Doctrinal Questions.*

Where two writers, in as many Church works, hold to different opinions on a question, as is sometimes the case, how am I to know which is correct, or which is the view held by the Church?

The revelations of God are the standards of correctness. When a difference appears in writers, the enquirer must reach the truth by examination from that standpoint. If it can not be reached by the word of the Lord in the standard Church works: the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, the enquirer must wait until it shall please the Father to give more light on the subject by revelation.

## OUR WORK.

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### CONJOINT MEETING OF GENERAL BOARDS.

#### *New Offices.*

At a conjoint meeting of the General Boards of the Young Men's and Young Ladies' Mutual Improvement Associations, held on Wednesday, December 10, 1902, a committee was appointed to secure adjoining quarters for the offices of the ERA and *Young Woman's Journal*, with an idea to obtain more commodious and convenient rooms to serve the purposes of the growing business of the associations. It was also considered that by having the offices in adjoining quarters, more attention could be paid, and more accommodation be given, to visiting members of the mutual improvement associations. The committee consists of Ann M. Cannon, Adella W. Eardley, Edward H. Anderson and Thomas Hull.

#### *Use of Preliminary Programs.*

At this same meeting, a resolution was passed as follows, which the officers of the Young Men are specially requested to note: Resolved, that the General Board of the Young Men's Mutual Improvement Associations emphasize the fact that the preliminary programs, as outlined in the manual 1902-3, are merely suggestive, and they are in no wise binding upon the Young Ladies' Associations, but the young ladies are merely invited to adopt the same, if they are agreeable thereto.

#### *Annual Conventions.*

It was decided by the General Boards of the Young Men's and Young Ladies' Mutual Improvement Associations, in this conjoint session: "That, beginning with next year, conventions of the officers of the Young Men's and Young Ladies' Mutual Improvement Associations be held in the fall, at the same time and place, according to appointment; and that annual conjoint conferences be held at the most opportune season." This resolution in no way changes arrangements heretofore in vogue among

the Young Men, but merely gives notice that hereafter, when the Young Men's conventions are held, the Young Ladies will also call conventions of their officers. The meetings will be held separately, and separate lines of study and action will be considered, unless it shall develop that some matters shall require the attention of a conjoint meeting of the officers, in which case such meeting may be held: or, the two associations may join in a general public meeting on the evening of the day of the convention.

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#### MUTUAL IMPROVEMENT ASSOCIATION IN CHICAGO.

Apostle Abram O. Woodruff has recently returned from a fruitful mission in the Southwestern and Northern States Missions. He reports the work of the Lord progressing favorably, and an earnest spirit among the missionaries. Speaking of Mutual Improvement affairs, he says that the ERA is doing a splendid work in those districts, and that there is a very successful mutual improvement association in Chicago.

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#### THE GENERAL MISSIONARIES.

The Mutual Improvement General Missionaries, called to labor this season in the various stakes, met in Salt Lake City, Thursday, November 20, 1902, and were set apart and received instructions for their missions. Three meetings were held in the Fourteenth Ward assembly rooms, morning, afternoon and evening. Forty-two of the brethren responded to the call and were in attendance. Elder J. W. McMurrin, of the General Board Missionary Committee, was in charge, and was assisted at the morning meeting, devoted to instructions, by Elders B. F. Grant and Thomas Hull of the committee, and Elders Henry S. Tanner and Nephi L. Morris of the General Board. At the afternoon session Elders George Teasdale, John W. Taylor, and Matthias F. Cowley, were present and set the brethren apart, assisted by Elders Frank Y. Taylor, Willard Done and members of the Missionary Committee. The missionaries were bright, intelligent and earnest young men, many of them experienced mutual improvement association workers, with knowledge of missionary work in the world. A good spirit was manifested at all the meetings. After the evening session, refreshments were served, and an entertaining social communion was enjoyed until about 10 o'clock.

The elders left in fine spirits, on the following day, for their fields of labor, as follows:

MISSIONARY'S NAME.	HOME STAKE.	FIELD OF LABOR.
Edwin Leavitt	Alberta	Benson
Frank Jacobs	Alpine	Union
Harry Horsley	Bannock	Star Valley
Ole Swenson	Bear Lake	Sevier
George Parkinson	Beaver	Parowan
John E. Griffin	Benson	Big Horn
Jos. I. Reid	Big Horn	Cassia
Henry Boyce	Bingham	Beaver
J. C. Cutler	Box Elder	Summit
R. A. Berry	Cache	St. Johns
A. Gardner Jewkes	Emery	Uintah
Frank McGavin	Fremont	Bannock
Daniel B. Jones	Granite	Juarez
W. P. Murray	Hyrum	Bingham
Chas. Cundick	Jordan	Hyrum
Thos. C. Romney	Juarez	Weber
F. G. Carroll	Kanab	Wasatch
Daniel M. Williams	Malad	San Luis
Alvin Stewart	Maricopa	Millard
George A. Black	Millard	Alberta
Byron Porter	Morgan	Fremont
Brigham Gardner	Nebo	North Sanpete
W. E. Stokes	North Davis	Morgan
L. C. Rasmussen	North Sanpete	Utah
John J. Webster	Parowan	Snowflake
Jonathan G. Biggs	San Juan	Kanab
Frank Wilson	San Luis	Box Elder
Chris Hyldahl	Sevier	St. George
John F. Lundquist	Snowflake	South Sanpete
Jas. Mickelson	South Sanpete	Alpine
Daniel Wood	Star Valley	Emery
Geo. W. Worthen	St. George	Wayne
Wallace Wiggs	St. Johns	Maricopa
S. Samuel Green	St. Joseph	Nebo
R. W. Maxwell	Summit	Tooele
John M. Davidson	Teton	Bear Lake
Owen H. Barrus	Tooele	North Davis
Victor Billings	Uintah	Teton
T. L. Schofield	Union	Malad
Geo. Meldrum	Utah	Jordan
Jas. C. Murdock	Wasatch	St. Joseph
Isaac H. Taylor	Wayne	Davis

We believe these brethren will do a good work, and we bespeak for them the kind treatment and consideration of Church authorities and members in all parts of Zion. May the Spirit of God be abundantly manifest in their mission, that our Father in Heaven may be glorified, and his children blest and benefitted.

## EVENTS OF THE MONTH.

BY THOMAS HULL, GENERAL SECRETARY OF Y. M. M. I. A.

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LOCAL—*November* 20—Karen Jensen, seventy-six years old, an early settler of Richfield, died on the 18th inst.....21—Mary V. Hempstead, born Pennsylvania July 27, 1832, died in Salt Lake.....22—The decision of the High Council of the Salt Lake Stake of Zion in the Rydman case is sustained by the First Presidency of the Church.....Chief Tabby, of the Uintah Utes, recently died at the White Rocks agency.....Lars Pearson, a pioneer of Mount Pleasant, aged seventy-nine, died.....23—Sarah Jane Creer, born England, July 1, 1841, came to Utah with the handcart company of 1856, died in Spanish Fork.....24—The Salt Lake Ministerial Alliance adopts resolutions protesting against the candidacy of Reed Smoot for the Senate on the ground that he believes in polygamy and is a "Mormon".....The Home Telephone Company of Salt Lake was granted a franchise by the city council.....The official count shows that Murray decided to incorporate by seven majority.....25—The O. S. L. Railway incorporated a company for the building of the Malad Valley Railway, Corinne to Malad.....26—Mrs. Ruth A. Reese Kimball, widow of Heber C. Kimball, born Pennsylvania, May 10, 1818, a pioneer of 1847, died in Salt Lake City.....27—At a game of football the University of Utah team was defeated by the Leland Stanford, California, team by a score of 35 to 11.....28—The valuation of taxable property in Utah shows an increase of \$5,436,332 over 1901, when it was \$112,583,130, against \$118,019,462 now.....Edw. D. Cox and wife, frozen while lost for five days in the mountains near Mount Pleasant, are brought to Salt Lake for treatment.....29—Nathan F. Haworth, murderer of Thomas Sandall, Layton, is sentenced at Farmington to be shot January 16.

*December* 1—A severe snowstorm passed over the state.....2—President Joseph F. Smith states to the Associated Press that the

Church does not sanction, or authorize, or perform marriages contrary to law, and that the objection to Reed Smoot as a candidate for the Senate is without substantial reason or foundation.....The widow of Amos J. Cummings visits Salt Lake.....3—The O. S. L. Ry. announces that on January 1, its pension system for employees will go into effect.....4—Beet digging in Sanpete and Sevier is prevented by the continued snows and frosts.....The trial of ex-postmaster Charles Meighan, of Ogden, was begun in the Federal Court.....5—Work on the Utah Sugar Company's great million dollar factory on Bear River is being vigorously rushed, capacity 12,000 tons daily. The power plant will be 4000 horse power.....Reports of earthquakes in Pine Valley continue to circulate, and considerable damage is done.....6—Mrs. Edw. D. Cox died from the result of exposure to the storm near Mount Pleasant.....Professor Stanley Partridge, born Fillmore, November 17, 1871, a proficient and promising young musician and composer, died in Provo.....7—The loss of live stock is imminent owing to early snows in Sevier county.....8—Utah and Wasatch counties' citizens hold a meeting to devise plans to deal with the waters of Provo river.....The Home Telephone Company, Heber M. Wells president, applies for a franchise in Ogden.....9—After eleven years of service, Grace Emerson resigns as librarian of the Ogden Carnegie Library.....John Burnett, born England, December 15, 1834, died in Kaysville; and James Higginson, a pioneer school teacher of Spanish Fork, aged sixty-nine, is dead at that place.....10—Ex-postmaster Charles Meighan was, by the jury in the Federal Court, convicted of embezzling \$2656.13 from the general postal funds, Ogden.....11—Word was received of the death of Virginia Breeden Berry in Los Angeles, on the 10th. She was the daughter of Attorney General Breeden, and wife of Lieut. J. F. Berry, Fort Douglas.....12—Heavy and welcome snows are reported from all parts of Utah.....Mary Huffman Elmer, born in Ohio seventy-three years ago, a resident of Utah fifty years, died in Payson.....13—The Brigham Young College Society of American Archaeology has been organized in Logan, with Professor James H. Linford president, the object being the systematic and scientific study of the Book of Mormon.....Mary Ann Adams, age eighty-one, a pioneer of Parowan, died.....Isaac M. Waddell died in Salt Lake City. 14—St. Joseph's Catholic cathedral at Ogden was dedicated with impressive ceremonies.....Louis Imhaus, of the new "Corianton" company, arrived from New York and announced plans for staging the play.

DOMESTIC—November 11—The new Chamber of Commerce building

is opened in New York, President Roosevelt being present. After the ceremony he starts for Mississippi to shoot bears.....12—Leslie Coombs, of Kentucky, is appointed U. S. minister to Guatemala, vice W. G. Hunter, resigned.....13—The twenty-second annual convention of the American Federation of Labor begins in New Orleans.....14—The Strike Commission begins its sessions for the hearing of testimony, in Scranton, Pa.....17—King Oscar's decision in the Samoan question is made public in Washington, and is unfavorable to the United States.....20—Representatives of the Pacific Commercial Cable Co. accept the terms prescribed by President Roosevelt for the construction of a transpacific cable line.....23—The Philippine government has further advanced the rate of exchange because of the continued decline in silver.....24—The application of the Commercial Cable Co. to construct a transpacific line is approved by President Roosevelt.....25—Negotiations for a canal treaty with Colombia are suspended .....The President completes his message to Congress.....26—Secretary Wilson orders a quarantine on New England cattle because of the foot-and-mouth disease.....30—Captain Pershing, with 60 men, completes a march across the island of Mindanao.

*December 1*—The second session of the 57th Congress begins..... Admiral Dewey sails from Washington on the *Mayflower* to command the combined fleet in the Caribbean Sea maneuvers.....2—The President's annual message is read to Congress: it treats the tariff, trusts, reciprocity and currency. The President recommended the creation of a Department of Commerce; a general staff for the army; a reorganization of the militia system; provision for more ships, more men and more officers for the navy; the extension of rural free delivery; the protection of forests and game; the strict reservation of agricultural lands for home builders; such treatment of the Indians as shall promote their ultimate absorption into the body of the people; and the extension of the merit system in appointments to the District of Columbia and to the consular service.....3—Negotiations for a Panama canal treaty are resumed in Washington.....5—Jules Cambon, retiring French ambassador to the United States, sails for France.....7—Ex-Speaker Thomas B. Reed died in Washington..... Thomas Nast, the famous cartoonist, died of yellow fever, in Guayaquil, Ecuador.....10—Galusha A. Grow, of Pennsylvania, seventy-nine years old, delivers his valedictory in the House, after fifty years of public service.....Secretary Wilson asks Congress for a million dollars to stamp out the foot-and-mouth disease.....11—Secretary Hitchcock sends a bill to Congress providing for the protection of forest reserves.....12—The House committee refused to report a resolution providing for a constitutional amendment prohibiting polygamy .....14—Mrs. Ulysses S. Grant, born in St. Louis 1826, died in Washington.....Forty thousand people witnessed the christening of the transpacific cable and its bringing to shore in San Francisco.

*FOREIGN.*—*November 13*—The French coal strike is practically ended .....15—An Italian anarchist attempts the assassination of King Leopold of Brussels.....17—A farewell banquet is tendered

Colonial Secretary Chamberlain on the eve of his departure for South Africa.....The ashes of Christopher Columbus are deposited in a special mausoleum in the cathedral of Seville, Spain.....18—General Uribe-Uribe assigns to American intervention the cause of the failure of the Colombian revolutionists.....The Cuban House elects an anti-American president of the chamber.....The Pope makes Monsignor Sbaretto apostolic delegate to Canada.....19—London's extensive and powerful defenses against attack in case of war are being rushed.....20—Martial law is repealed in the Transvaal and the Orange River colony.....22—Herr Frederich H. Krupp, the great German gunmaker, dies suddenly at his home near Essen.....A statue of Balsac is unveiled in Paris.....It is reported that joint action will be taken toward reprisals against Venezuela by Germany and Great Britain, and that it is understood the United State will extend no protection to Venezuela.....23—The evacuation of Shanghai by the European garrisons is begun.....Secretary Chamberlain and his wife sail for South Africa.....Silver drops in London and a new low price is established.....President Castro, Venezuela, says the revolution is dead, and he expresses a desire for friendly relations with the United States.....26—England and Germany are about to seize the Venezuelan customs for the payment of their claims.....27—Three more German cruisers are ordered to Venezuela.....At a parting interview, Emperor William presents Ambassador White with a gold medal of the empire for science and art.....28—The British Board of Agriculture closes the ports of the kingdom against cattle importations from New England states because of the foot-and-mouth disease.....29—The Mad Mullah sends into the British camp, with a defiant message, a train of supply camels captured from the British.....Professor Asser, arbitrator in the sealing cases at the Hague, decides that Russia must pay the damages for the seizure of American sealers in the Pacific.

*December 1*—The Corean cabinet resigns .....3—It is believed Great Britain and Germany have begun punitive measures against Venezuela.....The Mexican Congress is asked to pay the amount due the United States in the Pius Fund case.....4—Germany and England are preparing an ultimatum to present to Venezuela.....The Sultan of Morocco beats the rebels led by the Pretender.....5—Emperor William, in an address to workingmen at Breslau, bitterly attacks Socialism.....6—A new Spanish ministry is formed.....7—Three more foreign war ships arrive at Guayaquil, Venezuela.....8—Great Britain and Germany present an ultimatum to Venezuela.....9—The German and British fleets at La Guayra seize four Venezuelan war ships .....10—The great Nile reservoir at Assouan, Egypt, is opened with much ceremony.....The allied forces land marines at La Guayra, and President Castro appeals to Venezuelans to fight the English and Germans .....11—War begins in Venezuela.....13—President Castro refuses to yield at any point to the demands of England and Germany.....14—British and German war ships opened fire on Puerto Cabello, destroying its forts.

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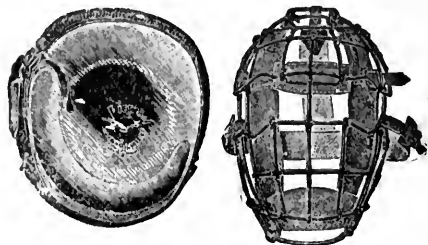
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